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COMMUNICATIONS FROM MESSRS. WINSLOW
AND SPAULDING.

Native Free Schools at Oodooville.

AT p. 80, of the last number, some account was given respecting the boarding schools connected with the mission, and a catalogue of the beneficiaries was inserted at p. 82. By the same arrival, communications were received from Mr. Winslow and Mr. Spaulding, giving detailed accounts of the native free schools, under the care of their respective stations; from which extracts will now be given. The date is May, 1828.

It will be seen that the number of the schools at both stations, and the number of scholars in attendance, has been somewhat diminished since the report was drawn up, from which the survey in the Missionary Herald for January was taken. This diminution of the number of scholars is not owing to any increased difficulty in keeping up the schools and collecting scholars, for no such difficulty exists, as was seen from the general letter of the mission, published last month; but it is owing to the want of adequate funds to appropriate to the school department.

The first communication is from Mr. Winslow.

At the time of my last report there were 17 schools with 852 children. Subsequently, when the annual returns of the mission were made up, there were 18 schools; on the lists of which, though not all in actual attendance at the same time, there were 784 boys and 123 girls; or 907 of both sexes. Since then, one school has been transferred to Nellore, one to Tillipally, one relinquished, and one new school formed. The present number is therefore 16; in which, at the last monthly examination, there were present 559 boys, and 103 girls; and absent on account of distance from the church, (where most of the schools were collected together,) and other causes, something more than 100 boys

and 15 girls; making a total of about 800 children then belonging to the schools.

Of these about 130 could read in the Gospels; and 72 were considered good readers.

A larger number have left the schools in the course of the last year, able to read, and prepared to profit by what they have been taught, than in any year preceding; and the progress of those who remain has been better than formerly. The Sunday school mentioned in the notices of last year, continued to be well attended and to be useful. The Bible classes, according to their standing, have recited one or more of the Gospels, and the Acts of the Apostles; and the first class are now finishing the Revelation, in which they have been much interested, from its bold figures and prophetic character, though not able to understand all parts of it. Our course of Christian studies is now tolerably complete; commencing with a simple shorter catechism, of questions and answers, then proceeding to the larger doctrinal catechism, of 35 pages, or about 100 questions and answers, with the commandments explained, and suitable prayers annexed; afterwards a scripture history, embracing all the principal events mentioned in the Old Testament, with questions raised upon them at the close, to be accompanied with reading the Scriptures and committing to memory select portions, such as the Sermon on the Mount. In other lessons we are more deficient, though the Tamil school book does pretty well, as an introduction to reading. We still need suitable compends of Geography and Arithmetic, and teachers able to reform, or destroy the old system of teaching books that are not understood. For the satisfaction of the societies which support the Colchester and Galloway schools, I am able to report very favorably of their prosperity. The former, being large, has been divided into two schools, both containing now 106 boys and girls. Only the school first established retains the name of the Colches-

ter school; as it will soon again be so large as to require the sum contributed for its support, especially as girls are beginning to be added to it. Something more than 350 boys and girls attend worship at the church on Sabbath morning, and 150 at the same hour in the Copay.

Native Free Schools at Manepy.

The following statement is from Mr. Spaulding, having the same date as the former.

In the last report it was stated, that there were nine schools for boys, containing about 350 pupils; and four schools for girls, in which there were about 100. Now there are seven for boys, and seven for girls. The two schools for boys, which I have given up at this station, and two I had established in the island, I relinquished in February last, for the sake of reducing the expenses of this station for the present year. As I gave in the last report the average monthly attendance through the year, I will now give only the whole average number for the year, with an account of their studies.

From the tabular view of the school, forwarded by Mr. Spaulding, it appears that, in the seven schools for boys, there are 342 pupils, and the average attendance is 256; and that in the seven schools for girls there are 269 pupils, and the average attendance is 220; making the whole number connected with the schools at the Manepy station, 611.

Besides the studies, as above noticed, I have endeavored, in my Saturday school, to give them a connected account of the history of the Bible. This has been done, until quite lately, altogether without books: but to supply in some measure the want of oral instruction, we have prepared a short history of the Bible. The number who attend on Saturday has increased, so that on an average there are about 80 boys and 30 girls. All of these are in one of the three highest classes of readers, as I have not time to spend with those who cannot read. My labors with these are no less gratifying to myself, and no less encouraging, than they were a year ago. I still continue to keep a list of the names of the children in each school, an account of their attendance on the Sabbath at church, of their attendance on Saturday, and also of their attendance at monthly examinations. Of the children who attended a year ago in the first class, about 15 have left the schools, and are not on the list. They do not attend either on Saturday or on the Sabbath. I should think it quite a conquest, could I induce them to

come to church on the Sabbath; but there is such a pride in rising above the fetters of a school, and in showing that, though taught by the padries, they are still heathens, that hitherto my exhortations have been fruitless. The masters and the head boy in each school have, in their weekly meetings, read Genesis, 20 chapters of Exodus twice, and in the New Testament, have gone as far as James. These meetings are often solemn and interesting: but, excepting a single individual, I have little reason to believe that any of those who attend, have passed from death unto life.

Of the boarding school, I can say but little in addition to what was said last year. The studies and government of the school are much the same. The progress of the pupils in learning, especially that of the little girls, has been encouraging; and we see no reason to doubt the usefulness of this school, in raising the standard of morals and learning among the females in our parishes.

State of Religion at Manepy.

Mr. Spaulding mentions some cases of sickness, which had occurred in his family during the preceding year, and which had prevented his spending as much time as usual in preaching and distributing tracts among the people, and then proceeds:—

During this time, however, I have been able to attend to the stated duties of the station, with the exception of two Sabbaths. These are the only two Sabbaths in which, through sickness, I have been deprived of the privilege of making known the word of God, since my arrival in 1820. Within the year, I have made two short excursions to the neighboring islands, and one to the parishes about 15 miles east of those we occupy. I cannot speak of large distributions of tracts and books, because my stock has been very small: still I think I have never had a better supply.

To make up in some measure my lack of service in going among the people, I have employed Catheraman, a member of the church at this place, of whom you have already had some account. Though of the fisher caste, and of small attainments, excepting in the knowledge of his Bible, his consistent conduct and unaffected zeal render him respected by those of higher caste. He reads and distributes tracts, reads the Bible, and exhorts from house to house. Besides his labors in this parish, he has been with me to the islands and to the other parishes; and with other church members, he has been the same round two or three times. I have reason to believe that he has been useful.

At the quarterly communion in July, 1827, which was held here, the wife of Catheraman, and the girls' cook, both of whom were mentioned last year as hopeful subjects of grace, were admitted to the church. At the quarterly communion in January last, which was held at Panditeripo, one of the school masters at this station, by the name of Tamban, and one woman of the Navale company, and sister to Catheraman, by the name of Sarah, were admitted to the church. Besides these and our admissions at this station, there have been, including our own child, three children baptised. At the time of the last admissions, there were on the list of candidates, my Tamul teacher and school visitor: but they were so persecuted that "they went back, and walked no more with him." This circumstance, added to great persecutions, so shook the confidence of Tamban, that at the church meeting, the day before the communion, he told me he could not come forward. I will not attempt to describe my feelings, when I thought they had "all forsaken him and fled." There was a kind of conflict between the strong consolations of the Gospel and the almost hopeless lamentation, How can I give them up. About eight o'clock in the evening, Tamban came into the door trembling, and looking as though he had been greatly frightened. I asked him the cause of his coming. He said, "When eating my supper, the thoughts of my sins, and of my having forsaken Christ came so forcibly into my mind, that I could not bear them any longer; so I have left my house secretly, and have come to take lodgings with you, because I do not dare to go to any other place, as my relations will certainly pursue me." One of the church members was here, and offered to stay with him. After prayers, I urged him to be quiet and try to get some rest. About midnight, however, fearing lest he should be waylaid and hindered in the morning, he called me up, and wished me to go with him a short distance to prevent seizures, should there be any attempt. We took an unfrequented path, and I accompanied him about a mile on his way to Panditeripo. The next day Tamban was one of the happiest of our little flock. When he came home, his wife was very angry, would not speak to him, excepting in the most abusive language, and would not prepare his food. This feeling continued some weeks, and even now, occasionally, she shows an obstinate contempt, which takes pleasure in revenge. He continues to appear well, and I trust will hold on his way. Of my teacher and school visitor I have little to say. They are by nature comparatively

amiable, sometimes tender, and always attentive; but they do not take up the cross and follow Christ.

Besides the abovementioned, there are two candidates at this station, whom we hope to receive on the 22d of this month. I have much evidence that light is spreading, and truth gaining upon the minds of many. With a few exceptions, I have preached three times on the Sabbath, besides attending church meeting.

When we look back upon the past year, we see that God has afflicted us, but not according to our guilt. His mercies have abounded and we are spared to labor in his vineyard. Pray for us, that we may be found faithful, and that we may be made instrumental of hastening the time when all shall know him from the least even to the greatest.

Preaching and Additions to the Church at Oodooville.

The remaining notices are from Mr. Winslow.

My native assistant, Nicholas Permander, having been dismissed by the mission, in consequence of forming a marriage connexion with a heathen girl, the native out station, at Copay, has not been regularly supplied for a few months past. A new assistant, Asa McFarland, previously employed in the preparatory school, having been stationed here, the native meetings are again regularly commenced, and the attendance promises to be encouraging. At the station, in the morning congregation, there are now more than 400 children and adults; at Copay about 160.

There have been but two additions to the church from this station the last year. One is the teacher of the school at Seeropretty, an old man of 76, who was of the number admitted in January at Panditeripo; and the other a young man, of about 24, the superintendent of schools here, who was admitted at Manepy, on the 22d of June, with two fishermen of that place. The latter, having been formerly a teacher of the Female Central School, has been frequently mentioned as serious, and exciting our hopes; but through the violent opposition of his family friends, who are among the most respectable, and at the same time most heathenish, in Oodooville, he has been kept back. He was baptised and admitted without their previous knowledge, and has since suffered much persecution; but will we trust obtain grace to persevere. He was long borne down by his feelings, so as to have little comfort, and often so as to weep abundantly; but since his admission he has appeared happy, though ridiculed and opposed. His ac-

quaintance with Tamul learning being considerable, his judgment good, and his age favorable, we hope he may, in many ways, become a very useful helper in extending the knowledge and influence of the Gospel.

There are some inquirers at the station who are pretty punctual in attending the different meetings, and who sometimes appear more or less impressed; but nothing decisive can be said of them. Some would be baptized immediately would we allow it, but no good would result in the end from putting the name of Christ upon those who do not possess his spirit. One individual, Katheraman, the husband of Antache, has been excommunicated, after a long course of discipline. He began to fall by covetousness, which is one of the besetting sins of this people; and ended by abuse of his wife, breaking of the Sabbath, and neglect of the ordinances of the church.

About a month later, Mr. Winslow makes the following remarks respecting the progress of truth at Oodooville, and in other parts of India.

There is no special attention to the concerns of the soul in the natives around us, but there are some hopeful appearances; such as a more general desire to hear the word, a readiness to receive books, and to some extent a spirit of inquiry. Two candidates for the church are to be admitted in a few days. The one lately received from this station, the superintendant of schools, gives us much hope of his usefulness. His mouth is now open to speak for Christ, though he was so long kept from following him openly. He has been once prevented from attending a communion season by his relatives collecting in a body and detaining him, his mother placing herself in the gateway and saying, "You are my only son, and you shall not go without trampling on your mother." All his family friends are much enraged that he has escaped them and united himself with the people of God.

We hear from Palamcottah, that the work of the Lord still prospers there. At a late festival in Tinnevely, the people who were drawing the car of the idol, and who had been pressed from the country, ran off and left both the cars standing outside of the temple all night, in consequence of a detention in passing the corner of a street. Part of a house was pulled down the next morning to let the car pass; but the people did not return to their work. The brahmins, therefore, much chagrined, ran about from house to house, knocking at the doors of all, and crying out, "The god has been out hungry and sleepy all

night, and can you sleep and eat? get up, and convey the god to his place." All rallied, men, women, and children, high and low, and soon brought the smaller car in; but returning to the larger, and pulling at that, the axle broke and must be repaired. This was done, and all exerted themselves again, when behold one of the ropes broke, and the multitude who were drawing fell upon each other on the ground. At last, this also was got in; but some who did not relish the labor, proposed they should no more have such large cars. The difficulties attending upon this festival were charged upon the prayers of Christians; and many say they will prevail: but they comfort themselves that their shasters have foretold the downfall of idolatry. May it speedily take place.

Very copious extracts from the Missionary Register, exhibiting the progress of Christianity in the Tinnevely district, were inserted at p. 155 & 186 of volume xxii, and p. 151 & 321 of volume xxiv, of this work. So cumbersome and burdensome a system as the idolatry of India, it would seem, must become intolerable, so soon as the uselessness and absurdity of it are seen: and this will be seen if the truths of Christianity, commending themselves to the consciences of men, are pressed on their attention. Hopes of good, and fears of evil from their imaginary gods, will gradually be found to be groundless; superstitious observances will be found to be of no profit, and the whole system must come into contempt. It is cheering to see how irresistibly the truth is working out this result.

Influence of Tracts.

In the distribution of tracts, and making known the Gospel from house to house, in the villages near us, something has been done by myself and the natives with me, but so much in the usual way, that little or nothing seems worthy of remark. Generally speaking, there has been less opposition to the truth than heretofore, and out village preaching, whether in the evening or in the day time, has been pretty well attended. The tract addressed to brahmins, exposing the absurdities of their system, has in many cases excited inquiry; and in some opposition. Going out one day with Mr. Spaulding to a village where a number of brahmins reside, I saw something of this pretty fully exhibited. After conversing singly with a few whom we met, we came to an open shed, neatly prepared for sitting, and found six or eight brahmins collected in it, waiting a suitable time to perform some ceremony. We told them that we had a message for them, and

as they were just then unemployed, wished them to hear it. To this they agreed. We stipulated that they should listen without interruption, and began to read the tract. A principal brahmin, in the centre of the shed, was seated on a little block of wood, and the others upon mats on either side of him. As the tract was reading, the former maintained due gravity, and listened attentively; but one or two of the latter, being more inclined to talk, could not restrain themselves, when any thing against their belief was distinctly brought out, and fortified by quotations from their own books. The old brahmin, however, when reminded of the stipulation to hear us through, called to order, and kept them quiet until the vices of Siva, one of their triad, and the god principally revered here, were mentioned. He could hold in no longer; and being unable to deny the facts alluded to, he vented his indignation upon us, for turning their own books against them, "as unnatural," said he, "as to call upon a child to bear witness in court against its parent." We asked him whether the witness of a friend or an enemy is the greater; and told them all, that as they would not listen to our books, we must, as far as possible, meet them on their own ground, and argue from theirs. They at length consented to hear the tract through; and some of them took copies of it: but they remained exceedingly uncomfortable in their feelings, as a good many natives of other castes were present, and ridiculed their inability to defend idolatry, even from their own books.

Opposition from some who have been Instructed.

It is painful to learn that any, who have been instructed in Christianity, should reject and oppose it. But all observation teaches that it is so in the best instructed communities of Christendom; and surely nothing else can be expected in heathen communities, where the unholy dispositions and habits of individuals have, with little or no counteraction, grown to a degree of maturity. Restraint must be irksome, and the passions will be restive under it, and throw it off, and endeavor to keep the truths which impose it out of sight, unless the Spirit of God accompanies it with his subduing power. The declaration is every where confirmed, that they whose deeds are evil hate the light and will not come to it, lest their deeds should be reproved.

Opposition from the brahmins is of course to be expected, and it will probably be violent, somewhat in proportion to the probability there may be of success attend-

ing our efforts to overthrow the system by which they live: but there is opposition from another quarter more trying—from those who have been with us, but have gone out from us. Returning the other day from a village, where I had been preaching, I met among many others Sandery Sagaren, who was formerly very serious, and about the time of our joining the mission, was a candidate for the church. He was going to a festival at a heathen temple, and was marked with ashes, as a sign of idol worship. I had not seen him since his leaving the Press school, in which he was for a time the head teacher, and was surprised to meet him on the way to a temple. I said, "Sandery is it you? and will you so sin against your conscience as to go and worship those senseless idols?" "I go because my conscience tells me to go," was his reply. "Then you have examined the Christian religion and find it to be false?" "Yes, I have examined, and find that your sacred books are written by men who had no education, and they are all disconnected and have no beauty in them. But," he added, without waiting my answer, "am I the worse for acting according to my belief, and going to the temple when I think I ought?" I said, "You are accountable for your belief, you well know, and whether you are the better for acting out all the evil of your heart, judge for yourself." "But I am not a hypocrite, as all those with you are: go and convert them, and then come and talk with me." I was much affected to see him so hardened; and stepping nearer to him, said solemnly, "Sandery you know that I have come from a far country to make known the Gospel to this people, and have made many sacrifices to do it; and will you say go and talk only with Christians until they are perfect, and then come to us heathen. Let me say, it is my intention to warn you, also, whenever it is in my power, whether you will hear or not; for I see you are in the greatest possible danger. You have been to us as a child, and we have had great hopes of you. Because you have now hardened your heart against God and grieved away his Spirit, shall I cease to warn you? I intend to warn and intreat you the more, that you may repent before it be too late." By this time he was very uneasy, and interrupted me by saying, "I will come to your house and talk with you, but do not talk to me before all this people." After I had said a few words more, telling him that though he and others might turn back, Christianity would prevail, he went off with the throng, saying, "I think it will not be in my day;" and upon my adding, "I am afraid not until after your soul is lost," and then reminding him of his promise to come and see me, he said, "Perhaps

I may come if I get time," and hurried along.

Seldom have I had such reflections as upon seeing this promising youth in such a state. He has fine talents and a good education; but alas the evil spirit which seemed to have been driven out, has returned to him with seven others more wicked than itself.

Not long since, I also met Supyan, (of whom such encouraging hopes were entertained some years ago,) with the mark of idolatry on his forehead, and expostulated with him. He did not, however, set himself in opposition; but seemed somewhat inclined to listen to the truth. Those from our schools, who do really turn against us, will become our most formidable opponents. But, generally, those who are well instructed are so fully convinced in their judgment of the truth and excellence of Christianity, as to prevent serious opposition. There is no security, however, unless the heart is changed; and even then heathenism is like the spirit whom the disciples could not cast out, it hardly departeth from them.

Influence of Caste and other Superstitions.

The remains of caste and other heathenish customs, in the native church, have lately attracted our notice more than formerly; and a meeting of the different missionaries in the district has been held, to consider what may be done to purify it from this dross. It is true that caste among the Christians in Jaffna, is by no means what it is in the older congregations on the peninsula. With us no distinction is allowed at the Lord's table, and comparatively little shows itself elsewhere; yet there is need of being very vigilant in preventing the encroachments of this foe.

Besides much remaining attachment to caste, there is found among the older native Christians in Jaffna and on the continent, many heathenish superstitions and practices. At the birth of a child, an astrologer is called to cast its nativity and tell its fortune. The planets are consulted, and at a propitious hour it receives its name; at another, on the thirtieth day, a barber is called, and a little hair is cut from its head; at another, when the child is about six months old, a little rice is first given it; and at another propitious time, certain ornaments are put upon it. The time of marriage is also regulated by consulting an astrologer: a temporary building is erected, with the pole of fortune in the centre; a golden ornament which among the heathen has an image of one of their idols upon it, and among the Christians the cross, or some other emblem, is tied round the neck of the bride by the bride-

groom, with certain ceremonies; and the whole is conducted with as much pomp and splendor as pecuniary means allow. In Tanjore, the Christians imitate the heathen so far as to have the water pots placed, in which, by the heathen, the gods are supposed to assemble to witness the ceremony; and dancing girls from the temple are employed to grace it.

Not only in regard to marriage, but setting out upon a journey, commencing the building of a house, sowing, reaping, and almost every employment is, among this people, regulated by regard to lucky and unlucky days; and there is great attention to signs and omens. If a man going out of his house to proceed any distance, hear a lizard chirp, or is called by another person, he will return and wait a more favorable moment: as is also the case, if he meet near his door one carrying fire, wood, or brown earthen ware. When first awaked in the morning, it is of great importance that the eye rest on some pleasing object, the wife, or perhaps a favorite daughter, is therefore called, or the man looks out upon his cow. If a trader, the first thing sold in the morning must be paid for down, or sold to some friend or responsible person. No old woman in the market would take the first money even from the hand of a very poor person, but would tell him to lay it down, or give it to some other person standing by. They have always much superstition when any thing dear to them is commended, or viewed by others with desire. This will, they suppose, be followed by what is called the blast of the tongue, or the blast of the eye, and the object of so much regard will perish. To avoid these and many other evils, and the supposed influence of malignant spirits, they resort to the use of a variety of charms, in which they repose great confidence.

The belief in witchcraft, also, is nearly universal, and there are individuals among the heathen who are supposed regularly to practice and even teach the black art; so that native Christians, as well as the heathens, resort to them under any calamity which is supposed to be occasioned by witchcraft, that it may be averted by a contrary spell. They are, of course, very much afraid of provoking any who will be likely to employ the evil spirits against them, and tremble when cursed by any wandering mendicant, who may not obtain all the alms he asks. Those who are familiar with evil spirits, are not here, as they usually are in Christian countries, old women; but men of some respectability, who make money by their trade.

There is much superstition connected with the sight of the new moon; which,

by the heathen, is worshipped on its first appearance, a prayer being offered for prosperity during the moon; and by native Christians is looked at in hope or dread, according to the circumstances under which it is first seen.

These and many similar superstitions and practices, allied to heathenism, which are too often found in India among those who are called Christians, both natives and the descendants of Europeans, as well as the tendency of all in this country to some peculiar sins, were thought by us to call for special directions to our church members; which have accordingly been prepared: and were considered by our brethren of the other missions, also, to require attention on the part of all who are laboring for the prosperity of the Indian church. I mention these things, to show a little some of the smaller as well as the greater difficulties with which we have to contend; and to show our need of an interest in the prayers of Christians, that the Gospel may come to these heathen, not in word only, but also in power, and in the Holy Ghost, and in much assurance; that being delivered from the bondage of corruption, they may be brought into the glorious liberty of the children of God.

Syria.

EXTRACTS FROM THE JOURNAL OF MR. BIRD.

[Concluded from p. 78.]

THE last number contained some account of Mr. Bird's residence at the convent of Belmont, and the efforts which were made by the inmates to effect his removal. A few additional extracts are given, noticing some of the subsequent events, down to the time of his departure from Beyroot, with which his journal in Syria is concluded.

Departure from Belmont.

Dec. 18. Made an effort to set out for Beyroot. The animals had been engaged, and came in regular order this morning: but at the moment of starting, two of the men, with their animals, were missing. The men had taken an affront at something, and without consulting me, had gone to their homes. Deacon Athanasius, too, seemed willing to add to our embarrassment. I had given the superior for my rooms about double the rent of such rooms at Beyroot. The good man accepted it with thankfulness; but soon after, as it appeared, through the influence of the abovementioned deacon, the money was returned, and it was told me, that one of

the deacons had made the ill-natured remark, that the money I had given would not suffice to pay for the water I had used. Not to quarrel with the convent at such a moment, I doubled the sum, and laid it on the superior's carpet, in presence of the blushing deacon, who continued protesting that they wanted no recompense of me whatever, and that money was an article that ought not to come into mind in a case like the present, where we were dealing with friends and brothers.

20. Having obtained a new set of animals, we this morning, rather late, got under way for Batroon. The superior and the whole congregation of priests and deacons arranged themselves on each side the path, leading from the door of the convent, giving us each his parting *salam*, wishing us long life, divine protection, and so on. Passed the night at Batroon: next night at Maamiltein Bridge, and on Saturday, 22d, before night, reached Beyroot.

After the storm we experienced in the mountains, it was to be expected that our Maronite neighbors at Beyroot, would show themselves very shy of us; but on the contrary, they in general saluted us with more than wonted cordiality. Some of them even came and visited us at our house. There are at present very few Franks at Beyroot, and people upon the road were surprised to see a Frank family coming to this place, when so many had just been leaving it.

25. Galeb El Shidiak, who has been to visit me, says that the news of his brother Asaad's pretended liberation has not yet reached their family at Hadet. They have been told, however, that the emeer Beshsheer and his prime minister, have both expressed their disapprobation of the patriarch's imprisonment of A., saying that he assumes to himself too much the prerogatives of a civil ruler.

Reflections at the Close of the Year.

31. We have now arrived at the close of another year. It has been in some respects, a year more eventful in regard to our mission, than any that has preceded it. At its commencement, we were called to sustain a more spirited and united onset from the enemies of truth, than we had ever experienced; under which we were, however, much comforted and strengthened by a considerable excitement among the people, and inquiry after the way of life, and by the privilege of admitting to our Christian communion a few souls, whom the Lord had apparently rescued from perdition. After this, came a desolating disease, which cut off our intercourse with the world, and shut us up, as

in a prison, for more than three months. The moment we could stir abroad, we were separated to a considerable distance from each other, and experienced another rude assault from the chief prelate of the mountains, which brought our names and work more into the notice of government, and more clearly disclosed the real spirit of the country, popular, civil, and ecclesiastic, than any previous event had done. Next came the appalling report of war already commenced, between the allied powers of Europe and the Porte, which, while it drove us from our residence, and distracted greatly our plans of operation, was useful as a test of the feelings of the Moslems, both towards foreigners and towards native Christians. In reviewing the past year, therefore, though we have nothing to say of our faithfulness or zeal in declaring to all around us the truths of the Gospel, and little to say of precious souls converted to Christ through our efforts, yet we may safely say that we have acquired, in the course of the year, much important information, which, should Providence see fit to continue our lives and our mission, may hereafter be found to be of much practical use.

Jan. 1, 1828. We commence the present year with rather darkened prospects. Our late absence from this place and from each other, together with the general alarm and confusion among all classes of people, has changed the aspect of society here, and rendered our intercourse with the inhabitants less free than formerly. Nor do we think it warranted by Christian prudence, at this critical time, to risk the excitement of another ecclesiastical storm, by obtruding ourselves much upon public notice. The possibility of a general war creates the possibility, that, in the course of the present year, our missionary labors at this station, will for a time, if not forever, cease. A safe residence in Syria, in time of war, is a thing we cannot hope for, and should we be obliged to retire from the country, (a most unwelcome thought,) we may not impossibly be detained till death remove us, or till some neighboring field shall open, with such prospects, as evidently to call us thither. We endeavor to submit all to the great Director of events, beseeching him, day and night, so to direct the existing commotions, as to open a wide and effectual door to the blessed Gospel in these dominions of the prince of darkness. Who knows but we may yet live to see the rod of the oppressor broken here, and the consciences of men set free.

25. A servant of bishop Gabriel, of Gazzer, the acting judge of civil causes in this part of the mountains, called to-day, and said he wished to be employed by us, and

to be instructed in our religion. He has been turned away by his former master, he says, for declaring his belief, that Asaad Shidiak was abused, and that *the truth was with him*: for that A. was a man of an excellent understanding, and no one had yet been able to stand before him in argument. When the bishop heard these expressions from him, he said, "Go, then, attach yourself to the Protestants, and follow the fortunes of Asaad." This man says he once saw, in possession of priest John Stamboli, a sort of journal written by Asaad, giving an account of all that had happened to him, from the time of his being taken to the prison at Cannobeen. Whether the journal had been taken from A. by force or by stealth, he did not know. As to taking strangers like him into our houses, unless we had special need of their service, I gave him to know that we did no such things; and therefore counselled him to go back, read his Bible, repent of his sins, and be a follower of Christ, through good and evil report. He seemed disposed to do so; and begged of me a New Testament, which I gave him.

Celebration in Honor of the Forty Martyrs.

Feb. 21. This day was celebrated by the Greeks at Beyroot, as sacred to the memory of the 40 martyrs, who died, scarcely any one among them knows how or when. One man, of whom, among others, I made inquiries as to the circumstances of the death of these persons, was able to say barely, that they were put to death somewhere in Asia Minor. It was a day of lounging, visiting, and strolling for pleasure. At evening, the large Greek church in town was crowded full of women and children, and men of every sect and occupation, assembled with all the levity which the dissipation of the day was calculated to produce; and with any feelings and designs, but such as are proper for the house and worship of God. The priests had had half a quarrel in the midst of the morning worship: it was now completed. A boy presenting himself, as usual, to read a part of the service, a priest turned him away, and gave the book to another. The friends of the former lad were irritated. Next, arose a contention between two boys, which some rude sailors standing by attempted to adjust, and by their rashness and assumed importance, irritated a great many more. Even the women caught the spirit of the occasion, and thrust, as they were, into a narrow apartment at the end of the open body of the building, they trode upon one another, and strove with one another for the right of precedence, till they almost came to blows. In short,

the whole assembly was thrown into utter confusion, and a large part of the people were actually fighting. Some, who had not so good a post for observation as others, surprised at the sudden and violent commotion, thought of nothing but that the rebel Greeks had come again, and were assaulting the city. Some, to calm the fright of the rest, cried out that it was nothing but a private squabble of the sailors, and not worth minding. Meantime the furious combatants belabored each other with lusty cuffs and kicks, and dealt out a volley of angry threats, that made the whole church resound. One was heard cursing the cross, the priests, and religion altogether. Another denounced his whole sect, as a despicable class, and declared that he would leave them and become a *Qua-ti-ly*, (Catholic.) Another, finding himself assailed as if he were "the offscouring of all things," cried out "Am I an Englishman, (that is, a Protestant,) that you should treat me in this unmerciful manner?" All this while the priests were making efforts to still the multitude, by raising their voices above all the rest, and with angry tones and gestures, threatening them with excommunications and curses, and all the terrible punishments of the *holy mother church*. All parties soon rushed out of the doors; the more serious to hide themselves in their houses for shame; the more guilty ones to hide from the officer. Several respectable families were implicated in this breach of the peace. A brother of Asaad Jacob hid himself immediately, and his father was taken in his stead, imprisoned and fined. Sabet, a young woman living at Mr. Goodell's, returned, having had her clothes considerably torn by one of her female companions, and says she will go to church no more. The disturbance began at the commencement of the service, nor does it appear whether the service was afterwards completed or remained where it was. Such is the account of this shameful occurrence as given us by the Greeks themselves. Could the 40 martyrs have been present on the occasion, what would they have said of such honors.

Embarkation for Malta.

After remaining at Beyroot, in a state of considerable alarm, for more than five months, and with no European or American vessel of war appearing on the coast to promise protection, the English consul having already removed, with his family, and in such secrecy as to leave nearly all his effects behind him, Messrs. Goodell, Bird, and Smith concluded, after much consultation and prayer, to avail themselves of an op-

portunity offered by an Austrian vessel, to remove from Beyroot to Malta. The reasons for this step are given in detail, at p. 348, of the last volume. The circumstances of the embarkation, and the feelings of the people, as expressed at the time, are given below.

April 29. We have much cause of thanksgiving that we have thus finished a work to which we have, for weeks, been looking forward with great apprehensions. It was at first a doubt whether we could possibly find a vessel with comfortable accommodations, and also whether we should be permitted to embark at all, or, at least, without great molestation. It would have been so easy for our enemies to cause us vexation, and so apparently easy for them to prevent the Armenians from coming altogether, that we wonder they did not improve such an opportunity to gratify their bad passions. But the Lord kept them back. "He will make the wrath of man to praise him and the remainder of wrath he will restrain." This act of parting with the people of Beyroot, though we have reason to lament it in most points of view, has not been without its use in adding to our stock of knowledge with regard to the real state of the mission. It has revealed the secrets, we may say, of many hearts. Not an enemy opened his mouth to triumph over us. As we passed the streets, those from whom we might have expected scoffing and ridicule, exclaimed, with every appearance of seriousness, "The Lord preserve and prosper you." Such of the natives as had formed a part of our families wept immoderately. Our young friend M., who was scarcely ever seen without a smile on his face two hours together, appeared for some days unusually solemn. From the time of his first knowing our intention to go, his countenance assumed the expression of deep grief, and so continued till our departure. He was anxious to go with us, though without the least hope of reward, and though against the known wishes of his parents, whom he nevertheless regards with every appearance of due affection. Asaad Jacob, with whose unhappy defection our friends in America are already acquainted, came, and of his own accord, with weeping, confessed his folly in having left his situation with us, hoped, if we returned, we should find him a different person from what he had been, and begged a constant remembrance in our prayers. Many others came to bid us farewell, of whom it is not necessary to speak particularly. Among them was Hoory Anton, one of the most respectable and well informed of the Greek priests. Some, whom we know to be particularly friendly to us, did

not call, either on account of the plague, or because our sudden departure was yet a secret to them.

The concluding paragraphs of the journal, giving a brief retrospect of the residence of the American missionaries in Syria, were inserted at p. 350 of the last volume, to which the reader is referred.

EXTRACTS FROM A LETTER OF TANN00S
SHIDIAK TO HIS BROTHER PHARES.

THE different members of the Shidiak family have often been mentioned in this work; particularly, vol. xxiii. p. 129, 169. They seem first to have become acquainted with the missionaries and with the Gospel through Asaad. Some of them became convinced of the errors of the Maronite church, to which the family belonged, and manifested a disposition to separate from it and unite with the Protestants; while others continued decidedly opposed to the truth, and persecuted with unnatural bitterness the members of the family deemed heretical. Most are acquainted with the extent to which this persecution was carried against Asaad. It seemed likely to be carried as far against Phares: and to save him from it, he was sent by the missionaries to Malta. In December, 1826, the letter, of which the following is a literal translation, was addressed to him after his departure, by Tannoos, an older brother. The translation was made by Mr. Smith.

The letter shows what entire control bigotry and a hatred of the truth may gain over the mind, subduing very strong feelings of natural affection, which obviously are a characteristic of the Shidiak family, and leading to the most unfeeling abuse. It also shows what opposition converts in Syria must expect to encounter, and the mood there is that they should be remembered in the prayers of the churches; and that it will be no cause of surprise, if some of those of whom hopes have been entertained, should be unable, in the hour of trial, to withstand such a fight of persecutions. The letter is also an interesting specimen of the oriental style. Several paragraphs of it are omitted.

To our honored brother—May God most high preserve him.

After declaring the ancient longings, and uttering the perpetual groanings and grief on account of your departure, and the burning of the fire of the heart, and the sorrows of separation, and the miseries of sleepless meditation, and the bitterness of lonely affliction, and an excess of the wishes of affection for your presence so delightful, and a return to emotions the most grateful, through blessings and kindness in

abundance, and favors from Heaven in profusion:—

Since you crossed the seas, and cities, and deserts have separated us, and what God has decreed has appeared, I have not ceased to think of you, being anxious for your captivated conscience, and made grey and worn out by your departure. Moreover, your letter sent us from Alexandria has arrived, in which you remember our request for information, and inform us of your intended departure, five days from the time you wrote. So we have concluded with all correctness, that the understanding is perverted by the passions, and sported with by delusions.

Moreover, I read your letter eagerly, and have examined it thoroughly; yet I cannot give a particular answer to each of the thoughts contained in it. Nevertheless, to your question respecting those who call themselves protestants, but are called here the followers of satan, whether their party has increased, we answer, that, (eternal thanks to God,) since they reached their limits, their limits have contracted, or rather the hand of violence has scattered them and their followers, and driven away all the impious of every sect, that were with them; so that they have actually become more desolate than the sea of darkness. Even Galeb has thrown out what they had put into him; and respecting him* that is without understanding and without religion, the author of all our evils, he continues imprisoned, and in chains, and his tongue ceases not from blasphemy. Verily our heart is harder towards him than iron, yet we entreat God most high and the heavenly powers to restore to him his understanding enlightened, that he may return from his past sins to the right way, so that the ancient beauty of our house may return, which he has annihilated by the vast number of his enormous crimes; and not that he be made an example and a warning like Simon, who was bruised to death; nor like the filthy Constantine, the enemy of our lady Mary, who, when dreaded death overtook him, groaned in torment, and turned from side to side, crying, thou hast thrown me alive into unquenchable fire: nor like the cursed Arius, whose bowels flowed out while he was yet alive: nor like Nestor, the wretch, whose tongue was devoured by worms on account of his blasphemy: nor like the cursed Luther, that right arm of the devil, who after his unparalleled obstinacy, fell down and broke his neck, and perished; and when his body was taken to the grave, a great multitude of ravens assembled to devour it, and only the very vilest and

* Asaad.

wickedest of the inhabitants of one of the villages were present at his funeral. Nor like Calvin, the wretch, who was consumed by a variety of diseases, and finally perished, the food of lice and worms, like Herod. And like them, many of the heresiarchs, whom, were we to mention them one by one, a multitude of books could not contain. All these went away into everlasting sensible fire in hell! A most horrid end! May God preserve us and all the world from it. Amen. Be admonished, therefore, and contemplate the vengeance of God upon the wicked; and see how severe and how dreadful he is, in that he was pleased to distinguish their death from that of the martyrs and the just, by afflictions and torments, that it might be an example and a warning to all who have eyes to see. We, therefore, curse them with a double curse, saying, May they receive from God, a thousand times a thousand curses twice repeated.

I hear some of the ignorant and the wise, both believers and heretics, judge that *this fellow** is not possessed. The ignorant of the believers say, that his imprisonment is owing to some other person than the patriarch, which is a sheer lie. The wise of the believers say, that all this is owing to his hypocritical obstinacy, and that he inwardly does not believe as he professes, which is a still greater lie: and the heretics, both wise and ignorant, declare that he is filled with wisdom and holiness, and that he may not be silent, even were he to do no good by speaking, and to die for it, because God has said preach. This I consider real foolishness, though it be spoken by devils. I beg to know if it is possible that God should give orders to the injury of man, when no good will result from it to that man? And if he has said preach, or teach, or reprove, or fear not, or be not a hypocrite, can he mean, do this, even if it is of no use to any one, and you die for it? For one not to be silent respecting that which will be of no use to him, is the highest act of foolishness and madness. Moreover, his revealing secrets, his delirious talk, his love of the cave, his crying and laughing together, his frequently breaking promises, his tearing of his clothes, his confession that his head was turned, his asking for ordination, his thoughtless attack upon the pictures, his firm belief that the patriarch would embrace his opinions, his perpetual prating about the English, his declaration that he would do wonders not to be found among the authors of this base creed, and that the Spirit teaches him, his changing opinions written by his own hand, his groaning for

the rise of the Greeks against the Roman Catholic Franks, his lying against the pope, or rather his blasphemy, his confession that Bird, and not the religion of the company,* had turned his head, and other things of a similar nature, have appeared to us to be proofs, clearer than light and plainer than fire in darkness, that he is actually possessed. But the strangest thing is, that he wishes not to hear the plain truth, just like the company and their followers, the deluded of the cursed devils, who keep at a distance from those who could convince them, and seek not to dispute with the learned, nor to read their writings, thinking erroneously that children can understand the holy Scriptures, the obscurities of which sciences cannot explain; as it has happened to them in distributing their books which God has burnt to the limiting the spread of their doctrines, and the cutting off of their tongues, which blaspheme the high priest,† and all his followers, and give license to cursing and backbiting, &c., and lay great stress upon two things: the first of which is natural to every tribe of the Franks, viz. *speaking the truth*: and the second is *faith*, which we esteem worth nothing without works. I should plunge into a sea of disputation in this letter, were it not that I am unwilling: for, in the first place, I wish not to add fuel where the fire is already burning. Secondly, I firmly believe this sect more easily overthrown than any in the world. Thirdly, it is not a proper time for dispute: it is a time for lamentation and wailing. Fourthly, the place is not convenient: for I am in Beyroot: and fifthly, because he who is not guided by a reasonable mind has no guide. This that has occurred to me I have written, with the tears trickling down my cheeks like pearls: and why should they not flow most copiously, when I remember the former union, and the present bitter separation, and the perpetual alarm, and the bitterness of reproach and grief for the illness of that wretch, except for whom no evil had befallen us. This is enough.

Moreover, respecting yourself, if your object is inquiry and a knowledge of the truth, your conduct is not consistent, and your being satisfied with your views and theirs is not right. If you wish for direction in the right way, divest yourself of all passion, or rather of all intercourse with those saints of yours, and aim at the discernment of the learned. By thus divesting yourself the truth will appear, and by non intercourse will doubt depart from you, and shame from us. If you once make a trial, you will distinguish the bad

* Assad.

* The missionaries.

† The pope.

from the good; and if you are looking also for a support, as you once were, behold it is ready for you at Alexandria. And why is this strolling about and constant connexion with those fellows, as if without them there was no way of salvation, and men were all mistaken. God commanded us to adhere to the Scriptures and not them. If you only thought of your conduct, that is of your connexion with them, wherever you are, you would know that you were in an error.

You may well be ashamed, and we split [with anger:] but you have altered, and we esteem it sweeter than honey. For you know our natural partiality to you, and our perfect love. Therefore we will not remember what is past. We have had grief and care enough on your account. If you are iron, grow soft, and pity your mother, whose tears flow down upon us for you. It is enough that we have been driven about for two years at her pleasure, to support her without a *para* from any of our brothers, so that our body is consumed and we cannot sleep at night. We are like an only child to her. Moreover, we remember that you spoke of the khan, and the brethren, and that you might return to Beyroot. Now we hope that you will not be deterred from this in the least, but come, and we will be your security, provided you are not like him who restrains not his tongue from blasphemy. Your conscience will testify to our sincerity and our love: and we shall not esteem any thing to be dear, which we can do for you. Come over to us, rather than associate with those fellows, when you come and afterwards.

We were going to answer all questions in your letters, such as whether Galeb continues to inquire, and think according to the command of the Lord Jesus Christ. Now these follies that profit not, except to vanity, have done with them.

Sandwich Islands.

BRIEF NOTICES TAKEN FROM RECENT COMMUNICATIONS.

Attention to Religious Instruction at Different Stations.

Tauai.—The first extract given below, is from a letter of Mr. Whitney, dated March, 1823. Mr. W. with his family had been residing at other stations nearly a year, on account of ill health, and had just returned and resumed his labors.

As far as I can judge of the state of things at Tauai since our arrival, I am inclined to believe that no ground has been

lost the year past. On the contrary, the work seems to have advanced. The schools have been continued under the superintendence of George Sandwich, who is a very useful assistant. Thousands of tracts have been circulated and read, and multitudes still appear to be searching after the truth. There has been a considerable influx of foreigners of late, and the governor has been much engaged in mercantile pursuits. It does not appear, however, that he has swerved from his former intentions. On our arrival he met us with open arms, and, I believe, a grateful heart. This morning I stated to him and his wife the news, which was yesterday received, that more missionaries were probably at hand. Striking on their breasts, and with an emphasis too expressive for me to communicate, they exclaimed, *Oluolu maloko*, (Comfort within.) I handed him the elegant Bible, presented by the American Bible Society, and told him it was the word of life; that the good people in America had sent it to him, because they loved him, and wished that by its influence he might be saved. The tears began to flow down his furrowed cheeks: kissing and then clasping it to his breast, he said, "I thank them: it is a good book, but I am old: I shall never learn to read it." I assured him of my readiness to explain it to him. He replied, "That will do, but I wish that with my own eyes I could read its contents."

In August, about five months subsequently to the date of Mr. Whitney's letter, Mr. Chamberlain writes as follows.

I have recently visited Tauai, but as my stay was short, and I was favored with but one opportunity of seeing the people assembled for worship, I could not judge very correctly, from my own observation, of the state of things; but I was informed that there has been no abatement of interest, either as to the subject of religion, or of instruction, notwithstanding that the people have labored under great disadvantages, from having been called out frequently to cut sandal wood and perform other work for the chiefs. Mr. Whitney appears to possess great influence over the minds of the chiefs and people, and to make the best use of it. Kaikioeva, the governor, is highly gratified that Mr. W. is at length favored with an associate and helper, and he has built him a good native house, and fully furnished it with mats.

Kairua.—In the number of this work for February, p. 50, it was mentioned that immediately after the decease of Mrs. Bishop, the attention

to religious instruction at Kairua, which had previously been very encouraging, was greatly increased. Under the same date as the preceding, Mr. Chamberlain remarks—

The state of things at Kairua is very interesting. By a communication from Mr. Bishop, received this day, we learn that 20 persons stand propounded for admission to the church, and will probably be received at the next communion.

Hido.—From Hido we are permitted to hear encouraging accounts. For a season the station was vacated and left without an instructor, Mr. Goodrich having gone to Oahu, to engage in the business of the printing department, and Mr. Ruggles having left, with his family, to visit the physician, for the benefit of his advice and assistance. While the people were thus destitute, some individuals began to realize that the state of being without a teacher was an evil one, and to regret that they had not improved their privileges, when they had been favored with the means of instruction. Prayer began to be offered, prayer-meetings to be attended, the house of God was resorted to on the Sabbath, and attempts were made by a few individuals to conduct religious worship. This was the state of things when Mr. Goodrich returned to his station in June. He was welcomed back and permitted to see an unusual attention to the external duties of religion. Great numbers assembled to listen to the addresses of their teacher, and many came to him, making, with apparent sincerity, the anxious inquiry, "What must I do to be saved?" The latest accounts from this station represent the state of things as still encouraging.

Mr. Chamberlain also states that the last accounts received from Kaavaroa were of a very pleasing character.

Schools on the Island of Oahu.

Soon after the examinations of the schools at Honoruru, in July, 1827, a plan for visiting at stated periods all the schools on the island of Oahu was adopted, for the purpose of giving greater efficiency to this department of labor. Sixteen natives, approved by the governor and the other chiefs, were selected for the service. These were directed carefully to inquire into the state of the schools, to examine the scholars, to counsel and instruct the teachers, and to excite in the people an attention to the subject of education. This visiting committee was divided into two companies which were to perform the duties alternately. In February, 1828, Mr. Chamberlain accompanied one division of this committee on their tour of visitation. In his progress round

the island Mr. C. found 63 schools, containing 1,583 scholars; of whom 307 were in spelling lessons, 607 were able to read, and 150 were writing.

It should be remarked, that all these schools were taught by native teachers, who had received their education at the schools on the Islands; and that the circumstances of the missionaries had been such, that they had exercised very little superintendence over the schools on the island, except those in the immediate vicinity of Honoruru. The schools in the vicinity of that place, under the superintendence of Mr. Chamberlain and the Tahitian teacher, Tute, are not, of course, included in the number mentioned above. An examination of these was noticed in the general letter of the mission, published in January, p. 24.

Respecting the demand for books among the people of the Islands generally, and the operations of the press, Mr. C. makes the following statements.

Books of all the kinds which have issued from the mission press find a ready market. Applications are made with great frequency, and it is with difficulty we can withhold the first sheets of a work, while the subsequent ones are preparing to be printed. Of the first sheet of Luke, which has recently been struck off, and of which there are five more to follow, nearly one thousand copies have been disposed of at this station. The history of Joseph is in progress, making a tract of 32 pages. We calculate for an edition of 15,000 copies. The first eight pages have been struck off. A short Arithmetic is now in press, which will comprise 16 pages, and the edition is to consist of 5,000 copies. We feel it desirable that every possible effort should be made to supply the demand for books. We must scatter the good seed, even if some of it falls by the way side or upon stony places.

State of the Mission as viewed by the Newly Arrived Missionaries.

The joint letter of the missionaries who recently arrived at the Sandwich Islands, was inserted in the number for January, p. 20. Some extracts from the letters of individuals will show what impressions were made on their minds by observing the operations of the mission and the present state and character of the people.

The first extract is from a letter of Mr. Gulick.

I have visited Kaavaroa, Kairua, and Lahaina, and was delighted and edified by intercourse with those fellow laborers, who have borne the heat and burden of the day. At Lahaina, the history of the John Palm-

er's visit,* and the sight of a cannon ball, which was picked up near Mr. Richards' house, after her firing, reminded me that I was on battle ground. Mr. Ely, at Kaavaroa, has also within a few months, been threatened by English whalemén. Two seamen came to his yard with a very menacing aspect, and uttering abusive language. But having been prevented by the natives from entering, he went out and reasoned with them till they became calm, then invited them in and gave them some refreshment. Whilst they were sitting, he remarked that he regretted they had not a better introduction to his house, but that he should be pleased to have them call in a friendly manner at any time. They begged him to say nothing about their introduction, appeared exceedingly ashamed, departed, and returned no more.

At Kairua, I witnessed a part of a public examination of schools. It was held in the church, which is 180 feet long by 78 broad. It is literally built upon a rock, and the whole area is completely covered with mats. It is built in the native style, and is by far the largest and best finished edifice that I have seen of the kind. There are more than 1,000 pupils connected with the schools of this station. There were few errors and no disorderly conduct exhibited through the exercises. Several classes and one whole school were dressed in uniform. The scholars went through their exercises, which consisted of spelling, reading, and writing; performing each particular part at the word of the teacher, and many parts were executed by the whole class at the same instant. So perfectly did they keep time, that it seemed as if one mind animated the whole. This and their uniform dresses were the offspring of their own invention, without any suggestion from the missionaries. Several of the most interesting and most influential females in that part of the island, recited with their respective classes. There is also at that station an extensive religious excitement. It has extended to all classes, and many have come confessing their guilt, and inquiring what they must do to be saved. When the manners and circumstances of these are contrasted with those of the uninstructed around them, their improvement is very striking.

The remaining extract is from a letter of Mr. Clark, who resides at Honoruru.

Our reception by this people has been in the highest degree gratifying. A great door and effectual is opened to us; and there are some, but I cannot say very

many, adversaries. The prospects of the mission, I think, are more flattering than I anticipated. It is true we are called to witness some unpleasant sights, and from foreigners, some bitter opposition; but there is more docility and eagerness for instruction among the people generally, than I expected; and among the chiefs, especially, far more politeness and intelligence. There seems to be nothing but means wanting to increase the operations of the mission to almost any extent. Meetings are thronged, books are eagerly called for, schools are established in almost every part of the island, and we would hope, in some cases, the Spirit of God is giving efficacy to divine truth. I attended a church meeting a few evenings since, which strongly reminded me of similar meetings in my own land. About 20 native members of the church were present, several of them high chiefs. Four persons were examined for admission to the church, all of whom appeared to have a good acquaintance with the leading truths of the Gospel, and with their own hearts: but I was particularly interested with the simplicity and apparent sincerity of one of them, a female. After giving an interesting account of her course of life, and her present views and feelings, she was asked what she should do, if the missionaries and chiefs should turn back and speak against the word of God. She said, with much apparent feeling, that she had not thought of that: she hardly knew what she should do; but the great desire of her heart was to follow the word of God until she died. Several others are expected to unite with the church before long.

I become daily more and more interested in this people, and rejoice with all my heart, that Providence has directed me to this interesting field of labor.

Cherokees.

EXTRACT FROM A LETTER OF MR. ELSWORTH, DATED AT BRAINERD, 6TH OF JANUARY, 1829.

AT p. 352 of the last volume, it was mentioned, that considerable seriousness prevailed in the vicinity of some of the missionary stations among the Cherokees, and that a number had been added to the mission churches. The scholars in the schools at Brainerd appeared at that time unusually attentive to religious instruction; though perhaps none of them became decidedly pious. The following paragraphs notice some interesting cases which have occurred since.

We desire to give thanks for the success which attends the exertions of missionaries

* Volume xxiv. p. 275.

among the Indians. Even here the Lord hath done marvellous things. His own right arm hath gotten him the victory. About the time when the seriousness prevailed in the schools, a seriousness commenced also in Mr. R. T.'s neighborhood. Mr. T. and wife, and a Cherokee man have been received to the church, and two others give pleasing evidence of a change of heart, and have a strong desire to unite themselves with the people of God. Others are inquiring, some of whom we hope have been born again, though the evidence is not so clear as in the case of the two before mentioned. For many months past, Mr. T. has collected the people at his house on the Sabbath, and has been very useful in giving instruction.

An interesting case has also occurred in our own family. One of the boys, whose mind was much affected last spring, has lately been brought to trust in the Lord Jesus for salvation. About three weeks since, he remarked, "Something keeps telling me that I must have religion this week or be lost forever." This was in the evening. He requested that he might spend the night in prayer, which he did. On being asked in the morning how he felt, he said, "I think the Saviour is near to me, but I feel no better." I then told him that if he wished, he might spend the day in reading his Bible and in prayer. But as the forenoon was rainy, and he could not retire to the woods, he was in school as usual. The afternoon was spent as was proposed, and he was not seen until night. About half this night was spent in prayer. On the following morning, he was urged to give himself away to the Saviour, and to renounce his sins. His question was, "How shall I give up my sins?" This day also he spent alone. In the evening, on being asked respecting his feelings, he expressed a willingness to take his usual rest, signifying that he could now trust himself in the hands of the Saviour. He now hoped that his sins were forgiven.

For some months past he has manifested a peculiar tenderness of conscience. To be convinced that a thing was wrong, seemed sufficient to deter him from doing it. During this period, he has seemed to have clear views of the sinfulness of his heart, and a great abhorrence of sin. Wicked thoughts have been his constant grief. I think that for many months, he has been in the habit of daily secret prayer. He frequently expressed a hope that he loved the Saviour, and was determined to spend his life in his service, but he had no faith to believe that the Saviour loved him, or that he had forgiven his sins. He is of a retired and timid disposition, which renders it more difficult to learn all his feel-

ings, but this does not render the evidence of piety less satisfactory. Within a few days, he has expressed considerable anxiety for his mother, and has spent one night in prayer for her.

In regard to numbers and applications for admission, the prospects of the schools were never more flattering. We may say the same in regard to the church.

In the boy's school there are 31 Cherokees and one white. In the girls' school there are 27 Cherokees and three whites. Total of children at this station, 62.

EXTRACTS FROM A LETTER OF MR. CHAMBERLIN, DATED 8TH OF JANUARY, 1829.

Miscellaneous Notices.

Mr. Chamberlin resides at Willstown, and is the pastor of the churches at that place and Haweis. Besides preaching at those two places, he spends a considerable portion of his time performing evangelical labors in other parts of the nation. Mr. Huss, who is mentioned in this letter, is an intelligent and pious Cherokee, who devotes much of his time to the religious instruction of his people, and has been highly useful as a catechist.

During the last eight months, I have baptized at Haweis fourteen adults, and received eight to the communion. Mr. Huss has been instrumental, in the hands of God, in bringing in a part of these. The church at Haweis has suffered much the past season for the want of an interpreter; and a part of the time they have been in rather a cold state. All the members, however, but one, appear now to be walking in the fear of the Lord, and that one is a subject of discipline. The change that has taken place in some of the people in that neighborhood is such, as could only be accomplished by the power of God; and although much wickedness still prevails there, yet I think the church is in a prosperous condition.

The church at Willstown has received but one additional member since last spring, though I think they have advanced considerably in knowledge and piety. The females have a praying society which is well attended, and they begin to do something by way of benevolence. The members of that church generally appear to be blessed with an amiable disposition. We have from the first had less difficulty with them than with the members of any of the other churches. The distillery that was put in operation there last year, has not been started this year, and we have some reason to hope that it will not be used any more. I have assisted the black people in Wills valley in forming themselves into a

society, called the Wills Valley African Benevolent Society. Their object is to aid the cause of civilization and Christianity in Africa. Besides paying for the African Repository and Colonial Journal, they have raised ten dollars for the American Colonization Society.

I have labored some at Brainerd and the vicinity, and have reason to hope that my feeble labors have been blessed to the conviction and conversion of some souls.

I was at Candy's Creek last Sabbath. We had a full and interesting meeting. My feelings were very much excited by the appearance of one man. When I visited that place last, he was an old and confirmed drunkard, and very far from any thing that was serious. He is now a member of the church, and his countenance plainly indicates the change that has taken place in his heart. I found him now sitting and clothed and in his right mind.

In a letter dated about the same time with the preceding, Mr. Ellis makes the following statements respecting the school at Willstown.

The school, I think, bids as fair to prosper as it ever did. There are now 16 scholars, red and white. We have frequent applications to receive others. Eight are now waiting to be received as soon as we are able to receive them. This, I think, is the best comment I can give as to the feelings of the Cherokees respecting the school. Three of the children offered, I think, claim our particular attention. They are promising: their parents, I should say mothers, belong to the church. They are poor, but would doubtless clothe them.

The following short obituary notice of a member of the Willstown church, was received sometime since from one of the mission family there, and illustrates what was said above by Mr. Chamberlin, respecting the character of the female members of the church.

Achsah died in June, 1826; one year and eight months after her admission to the church. She was a full Cherokee, naturally amiable and prepossessing in her manners, where diffidence did not prevent. At the commencement of this station, she was received into one of the families as an assistant, and a scholar in the school. In this situation she continued about two years and a half, when, her health failing, she was taken home by her mother, living about three miles from the station. Her illness, a gradual decline, gave her an opportunity to exhibit her Christian hope in the full view of approaching dissolution. Through divine grace, her light shone, rendered brighter by the darkness which

surrounded it. It was such a light, it is thought, as probably never before shone in this valley. Her mind was calm and unclouded to the last; her hope unshaken, and her faith victorious.

The following is an account of the first execution which took place in the Cherokee nation, under their new code of laws. It happened about a year and a half since, and was communicated by Mr. Chamberlin.

We were informed by Mr. L., who returned last night from Chatooga, that Roads, a Creek man, residing in this nation, had a regular trial last Friday, for murder. He was condemned about noon, and executed on Saturday, between the hours of 12 and 1. He says the jury were all in tears when they brought in their verdict. The judge was much affected when he pronounced the sentence. All the men, women, and children present, fasted from the time he was condemned till after the execution, and were most of the time engaged in praying, singing, and exhortation. The prisoner took an active part in the devotional exercises. He stood in the cart under the gallows, and delivered an affecting address, after which he joined with the people in singing a hymn, and then kneeled down over his coffin and prayed. Some of his last words were written down by a young Cherokee man. He has favored me with a copy of what he wrote, and perhaps a few extracts from it will not be uninteresting.

"My friends, I want you to look at me and take warning. My bad conduct and wickedness have brought me to this afflictive situation.

"We are all mortal. My life is short, but I can speak a few more words. I think my mind is very much altered: I plead with my Saviour for pardon. There is no one but God who knows whether I obtain it. I know I am going into eternity, and if my mind is not right, I shall go where it burns (as we hear) with fire. But if my mind is good toward the Saviour, I shall go to the right hand of my Father. Christians strive to do as much good as you can for your fellow creatures. Sinners turn your hearts and seek after religion. I hope my soul will be saved in the day of judgment, but I cannot say I am good, because the Bible tells us plainly that there is none good. I hope my friends who are standing round me will all turn and love one another, and love the Saviour more than every thing else. Let us sing. This is the last time I shall sing the praises of my Saviour with you in this lower world, but we shall sing his praises forever and ever, if we will do right and love him. We

must not speak merely because we can speak, but we must have the matter in our hearts, firm as the rocks on the mountains. Now I leave you and die. Our Saviour died for us poor sinners. I am not afraid to die."

This person was the first that was ever hung in the nation; and if we compare the order and feeling manifested on this occasion with scenes that have taken place in former years, we shall see that the Gospel has had a very sensible effect on their minds.

Choctaws.

EXTRACTS FROM A COMMUNICATION OF MR. KINGSBURY, DATED AT MAYHEW, 23TH OF JANUARY, 1829.

It is now nearly eleven years since Mr. Kingsbury arrived in the Choctaw nation, and the operations of the mission there were commenced. During this period, although the Choctaws have made great advances in many respects, as was shown in the number of this work for February, p. 61, and will be further shown by additional statements to be inserted in the number for next month; yet the people, until the last year, had given very little attention to the truths of the Gospel. Among the children in some of the schools, there had been, at times, considerable anxiety respecting the concerns of their souls, and some had given evidence of being born again, and had been received to the church. A considerable number of individuals, also, while residing in the mission families as hired laborers, had been, as it is hoped, brought under the saving influence of divine truth. But the missionaries had not been permitted to see the great object of their labors accomplished in respect to the adult Choctaws.

The facts narrated in the following communication show, what has been often shown in the history of missions, that the delay of the blessing is no evidence that a blessing is not to come.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

In order that the following narrative may be better understood, it may be stated that the Choctaw nation is divided into three districts, each of which has a *principal chief* elected by the people; and that each of these districts is divided into many smaller portions, over each of which a *headman* or *captain* presides, who is elected by the people of his clan.

Prevailing Attention to Religion.

For more than a year past, there has been manifested in those parts of the nation

where it was enjoyed, an increasing disposition to hear religious instruction. In the early part of last year, a few individuals became hopefully pious: two of them have united with the church, and two others are candidates for admission. In the neighborhood of Black Creek, about 40 miles below Elliot, where our lamented brother Hooper bestowed his last labors, a very general seriousness prevailed at the time of his death. The people had resolved on building immediately a meeting-house, and individuals had offered very liberal subscriptions towards that object.

But the most marked and general attention to the subject of religion, and one which has given a new impulse to the cause among the Choctaws, commenced under the labors of our Methodist brethren in the southwest part of the nation. At a general meeting, convened in July or August expressly for religious instruction, and which with propriety might be called a camp-meeting, six or seven Choctaw men became deeply impressed, while listening to a simple statement of the crucifixion of our Saviour. One of these was affected with bodily exercises, similar to what was experienced a few years ago in the western and southern States. A large meeting was held in October, at which there was a very great and general excitement, and the effects produced on many were truly remarkable and happy. Some who before were violent opposers of the Gospel became its zealous friends. At these two meetings and subsequently, several hundreds have manifested a desire to be instructed in the Gospel. A number of these give good evidence of piety; and it is peculiarly gratifying, that among them are several of our former scholars. In respect to some of these, we had despaired of any advantage arising to themselves or others, from their education. Now there is a prospect that they will become teachers of schools, interpreters, and perhaps preachers of the Gospel to their nation.

It is worthy of notice, that, at the commencement of the above work, the old men, whom once it was supposed nothing could move, were the first affected; and all, with one exception, were captains of clans. When these warriors, whose cheeks had never before been wet with tears, were ridiculed because they wept, they replied, "It is not the hand of man that has made us weep: it is our Maker that has caused it. You never saw us weep for what man could do to us, but we cannot withstand God. If your Maker should deal with you as he has with us, you would weep too." These are now persons of prayer, and appear to be new creatures.

This work of grace has carried with it

such convincing evidence, that almost all have been constrained to acknowledge it the work of God. One of the principal chiefs, an enlightened man, and formerly no ways disposed to favor such a work, has been entirely convinced that no other than the Almighty God, had power to produce such a change in the Choctaws. He now spends much time at religious meetings and on other occasions, in making known the Gospel to his people. Some very unusual and remarkable means seemed to be required in the case of the Choctaws, to overcome their prejudices, and to arouse them to an attention to the Gospel. Such means it is conceived infinite wisdom has employed in relation to the abovementioned religious excitement.

On the first Sabbath in December we had a meeting at the new station near Col. Folsom's. The weather was unfavorable, and not a large number attended: but it was a solemn and interesting occasion. The sacrament of the Lord's supper was administered for the first time at that place. Mr. Byington was prevented from attending the meeting by sickness, and Mr. Wright had not timely notice of it. There was, therefore, a disappointment in not having those present who were expected to preach to the people in their own language. At that meeting the chief of this district (the northeast) came out very decidedly on the Lord's side, and spoke with much feeling and effect to his people on the truths of the Gospel, affectionately recommending to them to believe on the Lord Jesus Christ, as the only Saviour for sinners, and to obey his commands. About ten came forward and expressed a desire to seek in earnest the salvation of their souls.

On the last Sabbath in December the sacrament was administered at Elliot. The chief of that district (the southwest) was present, and twice addressed the people, very appropriately and earnestly, on the great subject of religion, recommending to them to attend to the great salvation offered in the Gospel. Much seriousness was manifested, and some were anxious to know what they should do to be saved. The next day the chief, with one of the brethren, went to a place 14 miles distant, where a council was to be held. A number of young people had also assembled on the occasion for a Christmas dance. It was between 11 and 12 o'clock at night, before all had supped. The captain, at whose house we were assembled, then invited all to the cabin which had been provided for us. It was literally filled, and also the piazza. After a short discourse, which was interpreted, the chief addressed them for an hour and a quarter, explain-

ing to them the Gospel, and inviting them to receive it. There was a patient, respectful, and solemn attention. On the first Sabbath in January, there was a general meeting at Hebron. This was a very solemn season. A number appeared deeply impressed with a sense of their sins, and some, who had previously been awakened, expressed a hope of an interest in the atoning blood of Jesus. On the Sabbath following, a meeting was held at Ai ik-hun-na, which was thought to be as solemn and interesting as the preceding. On both these occasions the chief of this district was present, and spoke much and to the purpose. It is a remarkable fact, and one which ought greatly to encourage the friends of missions, that two of the highest chiefs in the nation are now personally and zealously and effectually laboring to communicate the Gospel to their people.

The only complaint now against the missionaries is, that they do not preach and visit enough. The fields are white unto the harvest, but the laborers are few indeed. It is of great importance that the present favorable opportunity of doing good in this nation should be improved. For this purpose there is great need in the first place of a pious devoted evangelist, unincumbered with the charge of schools, who can go from house to house, and from village to village, for the sole purpose of making known the Gospel. Such an one could enter immediately and with promising prospects into an extensive field of labor. It is not difficult now to obtain competent interpreters.

Need of Prayer in behalf of Missions.

I cannot close this communication without earnestly recommending to all the friends of the Redeemer, that the Indians and Indian missions be made a special subject of prayer. The churches are anxious to receive encouraging intelligence from their missionaries, and missionaries are equally anxious to communicate such intelligence whenever it is in their power; but it is to be feared that intelligence of this kind, instead of awakening a spirit of prayer for missionaries and for the heathen, produces a contrary effect. It leads too many to conclude the work is going on very well, and that no further anxiety or efforts are necessary on their part. This may prove a most fatal deception. All that has been gained is in danger of being lost, by this premature impression that all is safe. This is especially true in relation to missions among the Indians. Probably never since the commencement of the present Indian missions, has fervent prayer on their behalf been more needed than at

the present time. The present is a critical and eventful crisis in relation to these tribes.

Should the flood-gates of intemperance, and bloodshed, and murder, be again opened on these nations, by the breaking up of the present happy order of things, would the people of God feel that they had prayed as much for the Indians as they ought to have done? There is, at this time, special need of prayer, that our rulers may have wisdom from above, and be guided to the adoption of such measures, as God will approve and bless, for the good of the Indians. There is special need of prayer on the part of the churches, that their missionaries among the Indians may be faithful and humble, persons of prayer, and full of the Holy Ghost, ready to spend and be spent for the Lord Jesus, and the salvation of souls.

Finally, the churches should not cease to pray that the hearts of those to whom they have sent the Gospel may be opened to receive it; that the present favorable appearances among the Indians, and especially in this nation, may not soon be covered with a cloud of darkness; and that the day spring which has visited them from on high, may grow brighter and brighter unto the perfect day.

Additional statements respecting the Choctaw mission may be expected in the next number.

Osages.

MISCELLANEOUS COMMUNICATIONS RESPECTING THE MISSION.

VERY little intelligence from the Osage mission has been inserted in this work, except statements respecting the traditions, manners, and wars of the people. Probably few portions of the heathen world are in circumstances more unfavorable to being affected by missionary labors, than the Osages. Their wandering and predatory habits render it exceedingly difficult for missionaries to have much intercourse with them; and what little instruction is communicated at any time is very soon forgotten, while on their periodical hunting or war expeditions. The people, also, when addressed, manifest an unusual indifference to all religious considerations. Their own traditional notions of a religious nature seem never to have been regarded as involving any thing authoritative, and were too vague to make any definite impressions on their minds, or to exert any influence on their conduct. When Christianity is presented to them, they regard it as the same useless thing—the truths which it reveals and the motives which

it presents, as having no reality, or at least, as not being any concern of theirs. Hence, they frequently treat the Gospel with great levity, and generally with entire unconcern. They are in general in utter darkness on the point whether God has any thing to do with the affairs of men: they do not realize that he possesses or claims any authority over them, or that they are under any obligations to him: of course, they have no notion of sin as against God, and little or no consciousness of guilt.

The following questions were put to two old men by Mr. Dodge, of the Harmony mission, and with the answers were forwarded by him. They may be regarded as additions to what has been stated on the same subject in vol. xxii, p. 267; vol. xxiii, p. 146; vol. xxiv, p. 78.

Religious Notions and Traditions.

The first conversation was with Sans Nerf, a man about 60 years old, who had been acquainted with white men about 40 years; and who had visited St. Louis and the city of New York, and in both those places had been told something respecting the God of Christians.

Before that time what did you hear about God? "I have formerly been taught to consider the sun, the moon, the earth, and the sky to be the principal gods." Who first told you about God? "The old men told me about him from my childhood." Had he intercourse with men, or did he direct their concerns at all? His ideas were confused respecting God's intercourse with men, but he believed the sun and moon are angry with men and kill them. What does God require men to do? Confused: no ideas on the subject. Do you think often of your gods? "When a big brave dies, and when we want to go to war, we put mud upon our faces, and look to the sun and moon for success." Did you formerly pray to your gods, and what did you pray for? "The Osages put mud on their faces, and ask the ground, the sun, and moon to help them to go to war and for success. This is all they pray for." Do you know any thing about sin? He appeared in total ignorance of the nature of sin; but said, "All I desired was to kill; and if the enemy kills my son or nearest friend, it is all well: there is nothing wrong." Was you ever restrained from doing what you pleased, because you was afraid of displeasing God? "I never felt any restraint from the gods, but I sometimes thought they hated me, because I did not succeed in obtaining the objects which I desired." Did you think there would be another life after the present? "I believed that when the body was dead that was the end."

Similar questions were afterwards put to a man 80 years of age, who had known white men for 20 years, but had never heard of God or the Christian religion until the day previous to the conversation, when he came to the station and heard the missionaries preach.

What have you heard before about God? "My ideas have been, that there were four gods which I could see—the sun, moon, seven stars, and yard-ell;—and another god which is unseen, that I do not know: I never could tell where he was." Who first told you of these gods? "The old people taught me from my youth." Had these gods any thing to do with the concerns of men? "If we want to go to war or hunting, we put mud on our faces and fast seven days, and then in a dream the several gods bring us tidings of certain success." What do your gods require you to do? "The sun requires us to go to war and bring a scalp; the moon to bring a skin and to make moccasins, and one star requires us to paint the leader red when we go to war." Did you think of these gods often? "Very often—more or less every day." Did you pray to these gods? "We pray every night and morning, and once a year we hold a great meeting." What did you pray for? "We put mud on our faces and pray for success in any thing we desire to do." Did you know any thing about sin? He could not answer distinctly, but was confused upon the subject. Was you ever restrained from doing what you pleased from fear of offending your gods? "No." Did you think there would be another life after this? "Yes." Where did you think you would then live? "At an old town on the Missouri: we shall have bodies as here: it will be good hunting ground: there will be plenty of game: we shall go to war as here. Different nations of people will go to different places."

Encouragement respecting the Mission.

By a treaty made with the government of the United States, in 1825, the Osages ceded those portions of their territory, in which the stations of Union and Harmony were situated, and retired 40 or 50 miles from them. The boarding schools for their children have been continued at those stations; and a small band of Indians have settled near each of them for the purpose of receiving instruction and aid in agriculture and other arts. These have been aided to a considerable extent, appear to be pleased with their more settled and comfortable manner of living, have become in some instances quite industrious, and have given some serious attention to religious instruction. The following remarks

were recently made by Mr. Dodge respecting those living near Harmony.

The band of Indians who reside near our station have received orders from the agent to return to their country, which they will probably do between this and the coming spring. They have shown very clearly by their labors, what they would do if they had means to do with, and some judicious person to direct them how to do. It is true, their crop of corn has been light the present year, by reason of the drought, which has been very pinching the latter part of the season: but they appear to be greatly encouraged by the advantages received from the little done for them the last spring. They seem to be determined not to go back to the old town, but to settle by themselves, and cultivate the ground. They have requested me to go and settle with them at the Neosho.

This was a band from that portion of the tribe called *Little Osages*, the most rude and savage part of the tribe. The band consisted of 40 or 50 families; and with the aid received from the mission, had enclosed and planted 30 acres of land. Two religious meetings were held among them on the Sabbath, and much religious instruction was communicated at other times. Considerable numbers attended meetings and some appeared interested.

The remarks which follow have reference to the tribe generally.

We continue our efforts to instruct the people as far as we can gain access to them; but this is extremely limited. It is but few who hear about God or the way of salvation by Christ. The great mass of the people are pressing their way blindfold to ruin. That they should remain so ignorant, after so much time and treasure have been expended among them, perhaps may be no small source of discouragement to those who support missionaries in the field. But what shall we say to encourage our patrons? We cannot tell you of superior talents or accomplishments, either natural or acquired, as belonging to your missionaries, which can lay a foundation of confidence in their success. We cannot tell you of their uncommon devotedness to their work, their great attainments in the heavenly life, or of their strict self denial, and their deep humility and self abasement before God. We cannot tell you that they are entirely stripped of self and self dependence, and that they manifest entire dependence on God to accomplish the work. We can assure you of none of these things, as the foundation upon which you can place your hopes for final success among this people. No, we trust we need

not tell you, that you must look beyond the watchman. Then be not discouraged, although we may be unfaithful, unskilful, or unfit for our work; but pray for the blessing of God upon these Osages. It may be he will hear your prayers, and will yet have mercy on the souls of this people: and if so, then the weaker the instruments employed among them, the more conspicuous will the majesty and glory of God appear in the work.

Mr. Jones, teacher of the school at Harmony, writes on the 9th of December, about three months subsequently to the date of Mr. Dodge's letter, that the prospects of the mission are becoming more encouraging.

There are now 31 children in our family, 29 of whom attend school. Those who remain seem to increase in sprightliness, and so far as I am able to judge, make good progress in their studies.

I am more than ever encouraged relative to the final success of this mission. I believe this is the unanimous feeling of the whole mission family here. I am also persuaded that there never was a time when your missionaries entered with more energy into their respective labors, nor a time when a greater amount of evangelical labor was demanded, or when it could be turned to a better account. The small band of the Indians near us are exceedingly urgent in making a request, that Mr. Dodge should go with them to their reservation. It has been already proved that they are desirous to hear the good word of God, which is able to make them wise unto salvation. I am also persuaded that there is not an adult among the small band above mentioned, who would not say to Mr. Dodge, "Come, go with us, for you will do us good." It is my opinion, also, that Mr. Pixley never had so much to encourage him as at this moment; and I am sure he never felt more engaged in the work. We believe in the final triumph of Christ's kingdom on earth, and some say that the morning star of that glorious day has already arisen. If so, now is the time we are to expect the mighty conflict. The prince of darkness and his emissaries will not give up their dominions without a struggle.

Mr. Pixley, in a letter dated 25th of December, states his own views respecting the present state and the prospects of the mission among the Osages. He is situated within the present limits of the tribe, and near to one of the largest villages. He has obtained such an acquaintance with the language of the people, as to be able to converse with them and preach the Gospel, without an interpreter.

I never felt myself more at home among the Osages than at present: I never had more of their confidence; and, indeed, never had higher hopes of eventual success. Some of the principal men told me yesterday they would never more think so lightly of what I say to them. I see nothing why the Gospel should not take as complete effect here, as at the Sandwich Islands, or elsewhere, when the communication shall be fully made, under circumstances calculated to inspire them with a belief of its truth. Two evenings since, I went into a lodge for the special purpose, as I often do, of trying to communicate something in order to enlighten their benighted minds. After talking awhile, at their request I sang a hymn of my own composing in their language, relative to the omniscience and omnipresence of God, as judge of the world, and with respect to the future state of the righteous and the wicked. But what made the scene peculiarly pleasant was the fixed attention of two children between nine and twelve years old, who came from the other end of the lodge, and drawing close to me, listened with great interest, and seemed to understand and drink in all that I said. Dark and gloomy as this valley is, sometimes a ray of hope so shoots across my cheerless path, that, ungrateful and unworthy as I am, I should greatly add to these, if I did not acknowledge that my cup is mingled with consolations neither few nor small; and that the bitterest trials and self-denials of missionaries ate more than made up to them, in the inward comfort and peace they are permitted to enjoy. It is no uncommon thing now to hear this people when they smoke, call upon God to give them good thoughts, and lead them in the *right hand path*, instead of asking for success in killing Pawnees and stealing horses: not that they have laid those aside, but it shows that what is said to them is taking root, and is conversed about. Who would think it strange, if, in these days of God's working, this valley of dry bones should all at once begin to move? Indeed, I think it more likely I shall not be prepared for such an event, than that it will not come. God's promises are sure; but, alas, too often his people are not ready, waiting and prepared for their accomplishment.

Mr. Vaill, of the mission at Union, writes under date of Nov. 17th, soon after the meeting of the Missionary Convention, which was held at that station, giving an encouraging account of the prospects there. Although there was no special seriousness among the children of the school, or the Osages in the vicinity, yet it is an indication of good when the Spirit of God is

is the midst of a mission family, prompting to greater prayerfulness and fidelity, and converting those who reside with them.

Never was the church here so much awake, and several of our laborers are asking the way to Zion. Lately one left our employment, giving good evidence of a change of heart; and yesterday, another, who is the head of a family, gained some evidence that he had submitted himself to God. Three or four are in a state of anxiety, and the spirit of inquiry seems to increase. We do feel as if we were enjoying a revival of religion at this place, and we bless God for it. We cannot report any special attention among the children, yet the school has never been so interesting; and a disposition to study and to obey has never been so prevalent. Not a word in the Indian language is spoken without

permission, which is a great means of their advancement. We have never felt more like doing good at this place extensively than since the Cherokee treaty. We can raise up youths, and by the blessing of God, fit them to be interpreters, and take them and go forth in every direction, and preach to the poor of different tongues. With all these facilities for doing good around us, and the preparation at home, it would seem wrong to have this mission broken up.

By the late removal westward of the Creeks and Cherokees of the Arkansas, the station at Union has those two tribes in addition to the Osages, within a short distance; so that children from each of them may be received into the school, and evangelical labors may, in some measure, be extended to them all.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN NEW ZEALAND.

Death of Shunghee.

THE influence which missionaries have over a heathen and savage people, even where these labors do not result in the conversion of many individuals, is well illustrated by the scenes which attended and followed the death of Shunghee, the celebrated chief of New Zealand. The Gospel softens the character, restrains, and civilizes, where it does not convert the heart. Shunghee formerly resided some years in England, and became acquainted with the truths of the Bible and the customs of civilized society; and it was hoped that on his return to his own people, his influence would be great and salutary. But his ambition was to become a conqueror, and subject all the other chiefs to himself. This object he prosecuted with great energy and great cruelty, until he had nearly accomplished it. He had obviously been much benefitted by his visit to England and his subsequent intercourse with the missionaries, but gave no evidence to the last of having cordially embraced the Gospel.

The following account of his death and the state of things afterwards is taken from the Missionary Register.

"Shunghee died on the 5th of March 1828, after a protracted illness of nearly fifteen months, occasioned by a gun-shot wound, which he received at the taking of Whangaroon, in January 1827. His character as a warrior is celebrated throughout the two or three great islands known

by the name of New Zealand, and has reached the shores of Great Britain. His constant attention to Europeans made him generally respected among them: nothing could ever provoke him to take the life of an European; although the treatment which he sometimes received on board the ships would have roused an Englishman possessing his influence to take signal vengeance. His general conduct towards us was kind; and his last moments were employed in requesting his survivors to treat us well, and on no account to cause us to leave the Island. Respecting his state of mind and views of eternity, all was midnight darkness, though he was sensible that his departure was near at hand. He had often heard of the glorious Gospel of peace; but it always interfered with his plans: he consequently rejected the offers of mercy held out to him to the very last, and neglected the one thing needful. His family, which consists of five children, two sons and three daughters, are bereaved of one of the most affectionate parents that could possibly exist. The whole of this part of the Island acknowledge, that, through him, they have enjoyed superiority over their enemies in the southern part, as well as prosperity, for 20 years. He seems not to have attained to the age of 60; and, before he received his fatal wound, was very active, and bid fair to live to be an old man."

It is customary to sacrifice some at least of the slaves of a chief in the event of his death, but Shunghee's were spared at his particular desire. His decease was kept as close as possible for some days by his friends, that they might be better prepared to defend themselves from plundering parties. His remains were deposited in the family burying-place, secretly, by four chiefs, lest his bones should be stolen by his enemies; it being thought the greatest misfortune which can befall a tribe, to have the relics of their chief taken away.

The demise of Shunghee had been long anticipated by the missionaries with some apprehension—by those, in particular, resident at Kiddeekiddee, as that settlement was in his territory,

and the customs of the country expose the property of a deceased chief to general plunder; and it was well known, that not a few of the natives would be ready to avail themselves of such an opportunity to get possession of the society's property: but it will be seen, from the following extracts of the missionaries' communications, that God has been gracious to them:—

"After a little conversation with the person who brought the news of Shunghee's death, we read the forty-sixth Psalm, and committed ourselves to the kind care of our heavenly Father; not doubting but this circumstance will be made to work for good. We are thankful for the peace of mind which we enjoy in the prospect of trouble.

"We have heard nothing further respecting Shunghee; nor do we see from what quarter danger is to be apprehended. There are many points respecting this man which call for thankfulness. Had he died at the time when he was wounded at Whangarooa, there is not a doubt in the mind of any here, but that the natives would have proceeded to very great lengths against the missionaries: that event, however, was delayed; and the man lived so long at Whangarooa, that his connexion with those who reside at Kiddeekiddge has been in a great measure diminished. And now that his death has taken place, the only party from whom mischief could be apprehended is absent on the western coast.

"The conduct of the natives on the death of Shunghee has given us great encouragement. It is customary in this benighted land, for the friends or relations of a departed chief to kill a number of slaves as a satisfaction to his manes: the missionaries have frequently remonstrated with them on the folly and wickedness of this unmeaning and barbarous custom. It was fully expected, that when Shunghee died a great number of slaves would instantly be murdered: so remarkable, however, is the change in the conduct and superstition of the natives, that not an individual has been slain. The lives of ALL have been spared; and the earth was not permitted to gorge itself with the blood of human sacrifices. We cannot help hoping that the example thus laid down, for the first time, on the death of this great man, will be universally followed: but if it should not, even this one instance of visible good is sufficient to stimulate our friends in England, as well as ourselves to persevere in their work of faith and labor of love."

Very shortly after the death of Shunghee, an event took place which threatened general confusion. A chief of the Bay of Islands having been shot in a quarrel at the Shukeangha, a party set off from the Bay to investigate the affair: at the very time when they seemed on the point of an amicable arrangement, a misunderstanding arose, which led to a general battle, and the loss of a chief and of several other lives. The natives rose in all quarters, and the missionaries were under the dread of a bloody and desolating war: but it pleased God to dispose to peace the chiefs themselves who were most nearly interested. The principal of them came and stated to the missionaries, that they did not wish to fight with the other tribes, as they were one people and nearly related: they were aware that much evil would befall them if they did fight, and yet their laws required them to revenge the death of their chief: they could not make peace of themselves; but proposed that the missionaries should accompany them to

the scene of action, in order to close up this breach. Mr. W. Williams remarks:—

"Such a request as this proceeding from the natives is a new thing. It is quite contrary to native principles, when any chief of consequence has been killed, to make peace until a person of equal rank has been slain as a satisfaction: on this principle, many say that peace will not be made until a number have been killed. Still, however, though there is but a bare possibility of success, an opening is made which it is our duty to follow: and while we pray to our heavenly Father, as the God who has the hearts of kings in his rule and governance, we may look to him to dispose these natives to break through their native abominations in this instance. One thing is certain, that the great enemy will seek to prevent peace; and should the natives agree to it, a more apparent inroad will be made in his kingdom than we have yet seen."

In compliance with this invitation, the Rev. Henry Williams, with Messrs. Kemp, Clarke, and Richard Davis, accompanied the chiefs; and had the pleasure to effect, under the blessing of God, a complete reconciliation of the hostile parties. The negotiations were opened on Saturday; and both parties being equally desirous of peace, agreed to effect it on the following day. To this the missionaries, fearful lest any thing should occur to thwart the accomplishment of the object which they so much desired, offered no objection; but on stating that it was the sacred day, the chiefs readily agreed to postpone the business till Monday, and arrangements were accordingly made for that purpose. The manner in which the Sunday was spent in the camp is thus stated:—

"Tohitapu and some other chiefs caused the people to sit down all around, leaving us a place to stand in, in the middle. We began by singing a hymn, and prayer; and, after having addressed them, we concluded with prayer: they were very attentive, and behaved remarkably well: our congregation consisted of at least 500 people. After divine service was over, we walked through the camp, and spoke to the people in their huts. In the afternoon, we again went round the camp and conversed with the people. In this way we spent our Sabbath in the midst of an army of savages, without the least fear or apprehension. The Lord has certainly given us great influence among these people. We have not received the least insult; but, on the contrary, every attention has been paid to us. Surely these are new days indeed! Little did I think to have been so much respected in a savage army!"

MISSION OF THE UNITED BRETHREN IN GREENLAND.

THE following paragraphs are inserted principally because they exhibit in a clear and interesting manner the light in which the Gospel is viewed by the natives of Greenland, and the feelings which it excites in their minds. If the Gospel were not the means of salvation to the heathen, it certainly is a great blessing wherever it is received: for by presenting to them new and interesting prospects and subjects of thought, and exciting new hopes, it greatly elevates their minds, and increases their enjoyment, as all who embrace it testify.

The extracts are from the journal kept at Frederickssthal, and inserted in the United Brethren's Missionary Intelligencer.

Interest which the Natives feel in the Gospel.

Jan. 19. We celebrated the anniversary of the beginning of the mission in Greenland in 1733, now 92 years ago, with praise and thanksgiving to God, for the rich blessing he has been pleased to lay upon the labors of our brethren in this inhospitable climate, and among a people so rude and ignorant. One of the Greenland brethren said, in conversation, "Because my heart is sick, I know of no greater and more efficacious remedy, than the enjoyment of the body and blood of Christ, in the holy sacrament; I hunger and thirst for this heavenly food, and always experience that my poor soul is truly nourished thereby, by faith in him who died to save even me." Another said, "When I examine myself previous to the holy communion, I discover nothing in myself but sinfulness and misery. Then I think, if thou wert better, and not so very full of sin, thou wouldst be a more worthy guest at the Lord's table." We told him that our Saviour had prepared this feast for such as felt themselves quite undone without him. He exclaimed, "Ah, that is a comfortable word!"

23. The Greenland assistant, *Shem*, addressed the congregation to the following effect. "As often as we assemble together in the Lord's house, it is principally with a view to consider the sufferings and death of our Saviour, and what is thereby procured for us. This is the more needful, because we are apt to forget this highest act of his love towards us, or to treat it with indifference. His love admits of no comparison; and we daily find fresh cause of gratitude towards him. But lately, you were all living carelessly, and in the darkness of heathenish superstition; without asking after God, who was to you an unknown God. You did not seek him, but he followed you as straying sheep, and chose you to be members of that fold of which he is the Shepherd. Here he has collected you together, that he might show his power in cleansing you from your sins; for his blood was also shed for the poor Greenlanders. For us also he exclaimed on the cross, *It is finished*, namely, the work of the redemption of a race of sinners, whom he has now purchased for himself by sufferings and death. May this ever be before your eyes, and in your hearts! Thank him every day of your lives for his infinite love and compassion. This is well pleasing in his sight. Yet our best thanks fall far short of the debt of gratitude we owe him."

February. Speaking with the baptized and unbaptized members of our small community, one of the latter said, "At last the sun is again rising, (that is, spring is approaching,) but my wife and I are in the same state we were a year ago. We are not even admitted into the class of candidates for baptism. The reason is, because I am so full of vanity and pride." Some told us, how desirous they had formerly been to learn all the superstitious rites of the heathen; and inquired whether God would pardon them for it. We assured them, that he was ready to pardon all former sins committed in ignorance, and he now only requires that they should seek him with sincerity and uprightness of heart. A boy said, "I am bad, very bad, and full of disobedi-

ence." When we spoke to him of the necessity of praying for a new heart, and a right spirit within him, he replied: "I have no pleasure in disobedience, and whenever I do that which is evil, I feel sorrow and remorse, and say, 'Ah, that I were a new creature!'" The assistants gave us a pleasing report of those who have been lately baptized; they attend all the meetings with diligence and delight, and endeavor to learn texts and hymns.

The first Sunday in Lent was a distinguished day of blessing, on which 24 persons were received into the Christian church by holy baptism. We are unable to describe such a scene, and the feelings which pervade our hearts on these solemn occasions.

15. The assistant, *Nathaniel*, addressed his countrymen, and said, "Direct the eye of your mind constantly to the cross of Jesus. Turn not from this affecting sight; and though you cannot, at all times, pray to the Lord in a form of words, let your hearts and thoughts be always directed towards him. Meditate upon what he has done for you, and maintain a constant intercourse with him. If you do this you will have peace within. He will not neglect us, since the ardor of his love constrained him to suffer, bleed, and die on our account."

22. Six persons were confirmed for the first enjoyment of the Lord's supper, and it is with heartfelt gratitude that we see our little company of communicants increase, both in number and grace. One of them made the following observation: "When I consider that the angels, who are pure and holy, veil their faces before the majesty of Jesus the Son of God, I am overwhelmed with the idea of the unspeakable condescension of our Saviour, who does not disdain to meet poor sinners, and to sup with them."

23. We called upon two heathen men, who live about a day's journey from hence. One of them began immediately to speak of the happiness enjoyed by those of his countrymen, who believe in the Gospel. We answered, that he might enjoy the same, and that it ought to be his first concern to attain it; he replied that this was his earnest wish, and that he had removed with his family to this part of the country for no other purpose.

March 5. Several of the Greenland brethren went to the eastward to fish for seals, and were successful. Upon the whole, we can give our Greenlanders that testimony, that they are not slothful in business, but attend with diligence to their several duties, being careful in the management of the little property they possess, and no longer abusing what God gives them in a day of plenty, as they did when they were heathen.

13. We had the favor to administer holy baptism to 13 persons. During the passion-week, our little chapel was hardly able to contain the numbers that came to hear the reading of the daily lessons. Violent storms raged from without, but within the peace of God filled our hearts, more especially on Maundy Thursday, when we celebrated the institution of the holy sacrament of the Lord's supper.

TWENTY-FIFTH REPORT OF THE RELIGIOUS TRACT SOCIETY.

THE last anniversary of the (London) Religious Tract Society, together with the receipts and expenditures during the preceding year, were noticed at p. 355 of the last volume.

Notices of the Society's Publications.

It appears from their report that 178 new publications were added to the list during the year. Many large works are on this list; among which is a *History of the Church of Christ*, extending to five volumes; *Christian Biography*, *Circulating Libraries*, *Rise and Progress*, *Cottage Sermons*, *Cottage Hymn Book*, and the *Domestic Visitor*, a quarterly periodical, designed to promote the spiritual instruction of families, especially of domestic servants. The Committee have also made preparations to publish *Select Works of the British Reformers* from Wickliffe to Jewell, for which one individual has engaged to defray the expense of furnishing stereotype plates. The work will probably extend to thirty numbers, and is to be published monthly; each number containing 120 pages. A *Commentary on the Holy Scriptures*, which shall be within the reach of the poorer classes, is in contemplation; and the treasurer of the society has generously offered to bear the expense of procuring stereotype plates for the work. The *Tract Magazine* and *Child's Companion* has increased in sale 60,000 during the year.

Issues of Publications.

The publications issued from the depository during the year have amounted to nine millions, six hundred and forty-nine thousand, five hundred and seven; without including the works published in foreign countries, at the expense of the society, to which considerable additions have been made—being an increase, compared with the preceding year, of one million, three hundred and sixty-seven thousand, one hundred and three, in those issued in England. The sales of the first series of tracts alone have increased nearly six hundred thousand. The Committee have no doubt that the total number of publications distributed through the instrumentality of this institution, since its commencement in 1799, amounts to upward of one hundred and twenty millions.

The following paragraph exhibits the activity of the agents of the society, in distributing tracts among that class of people and in those places, where the restraints and purifying influence of divine truth are most needed.

The friend who visits the courts and alleys of London, and distributes tracts in prisons, hospitals, and workhouses, has received nearly 53,000 publications for these important objects. At the pleasure fairs in London and its vicinity, where much wickedness generally abounds, 185,700 tracts and hand-bills have been distributed. About 150,000 have also been given to persons found violating the Sabbath day. The soldiers and sailors have not been forgotten: more than 23,000 publications having been granted for circulation among them; in addition to two of the *Circulating Libraries*—one presented to a regiment proceeding on foreign service, and the other for the use of the men in the barracks at Chatham. The Home-Missionary and Baptist

Home-Missionary Societies have received 26,000 publications. Among the crowds attending the execution of criminals, 31,700 have been given away. Several convict-ships have been supplied to the extent of 18,000 various works; including the *Circulating Library*, which was placed under the care of a correspondent in one of the vessels. About 40,000 tracts and hand-bills have been circulated at different horse-races, and 28,000 among the crowds who visited the ruins of the Brunswick theatre.

DOMESTIC.

AMERICAN TRACT SOCIETY.

To cause the truths of the Gospel, in some manner, to exert their purifying and saving influence on all mankind, and especially on the population of our own country, must seem exceedingly important to every true friend of Christ. This needs to be done immediately, so that the present generation, who are going most rapidly forward to the retributions of eternity, may share in the blessing. In this view of the subject, the following appeal, taken from the *American Tract Magazine*, seems appropriate and deserving of attention.

Importance of extending the Scale of Operations.

God has now awakened in the hearts of his children a deep sense of their obligation to convey a *knowledge of the Gospel to all who are ignorant of it*. For this single object, the whole phalanx of our evangelical benevolent institutions is engaged. God is now showing his children, that there is a large portion of the community who are *reached by no other means of grace, and who can be reached by tracts*—multitudes, who never enter the sanctuary, are visited by no preacher of the Gospel, have not the Bible, and come under the influence of no school, of any sort whatever. The whole population over the age of 15 or 16 years, however destitute they may be of other means of instruction, are, according to the present order of things, excluded from the benefits of schools.

By tracts, all the destitute portions of our population who can read, and who do not reject every thing pertaining to the Gospel of Christ, *can be reached, and that without delay!* Years must roll by, before the country can be supplied with the preaching of the Gospel, or with the Bible; but no such delay is necessary in the printing and circulation of tracts.

We appeal to this Christian community, and ask whether God has not most clearly devolved on us the duty of immediately supplying our destitute population with this means of grace? We challenge all denial of this duty. This responsibility rests on us—we cannot throw it off—we must rise and meet it. There is no obstacle to encounter but the native selfishness and indolence of our hearts; and if we indulge ourselves and say, "A little more sleep, a little more slumber, a little more folding of the hands to sleep," let us beware of the impending "destruction" that will fall upon our fellow-men, and the frown of heaven that will come down upon ourselves.

The Committee of the American Tract Society feel, that no effort must be spared thus to sup-

ply the destitute throughout all our boundaries:—in every one of our large cities—in every principal town and village—in every neighborhood, and county, and State, and Territory. They do not wish to exclude the whole valley of the Mississippi, from the Alleghany to the Rocky Mountains; in which eight States, containing, according to the census of 1790, no free white population, now embrace upwards of 2,000,000 of souls.

In that valley, the Committee of the American Society are now sustaining six agents, including two, laboring in New Orleans and adjacent parts. They have every encouragement; and wonder that the Christian community could have neglected that portion of the country so long. They tell us, that in the single state of Ohio are 70 counties; which, allowing an agent to labor but two weeks in each county, would occupy him nearly three years. They tell us there is a willingness in the people to receive the Gospel; to contribute according to their ability; to engage in personal efforts; and to help forward the work of carrying tracts to the whole population. We trust this great work will be carried on, and nothing be ever suffered to interrupt its progress.

But while we aid in this work at the West, shall we neglect those equally destitute of the privileges of the Gospel in these older States? The work of reaching the whole population by tracts is begun, not only west of the Alleghany, but east of the Alleghany. The Pennsylvania Branch Tract Society is actively engaged in the work of forming tract societies "in every town and in every congregation that will grant permission." We think we see indications in some other portions of the Atlantic States, that something more effectual shall be done.

Why shall not every Christian feel, that the obligation to supply those around him, who are destitute of other means, with this means of grace, rests on him as sacredly as the obligation to visit his closet, or to perform any other religious duty?

This work is arduous; for there are far more

who are destitute of other means, to be supplied with tracts, than is generally supposed.

The work is difficult; for multitudes are so far from all tearderness or interest on the subject of religion, that they will not thank us for tracts or any other means of grace. But far from God as they may be, can we account for it at the day of judgment, if we give them not so much as the warning of a tract?

The work is difficult; for it will require much personal, persevering effort. It will require all the co-operation of all the friends of tracts, both male and female; and will require much Christian grace and faith in exercise. When the heart grows cold, we cease such labors, just as we cease praying or faithful personal conversation.

The work is difficult; for it will require extensive pecuniary means. But how can funds be more economically expended? Look at the record of the divine blessing on tracts, wherever they have been faithfully distributed. Let the work be once faithfully engaged in, and pursued with prayer, and every individual who enlists in it may expect to have cause to thank God for directing him to so important and successful a means of blessing his fellow-men.

Followers of Christ, we spread this duty before you. Look it in the face, may we not say? and either find a reason for neglecting it, that will satisfy conscience in the sight of God, or else enter upon it immediately.

The agency of the American Tract Society for the valley of the Mississippi was noticed at p. 37 of the number for January. The sum of \$250 has been raised at Pittsburg, for a large depository for that vicinity; and upwards of \$1,000 at Cincinnati, for a depository in that city, designed to supply a still larger extent of country.

Miscellanies.

BURNING OF WIDOWS IN INDIA.

AT p. 99 of the last number, several instances of self-immolation were noticed. The following general view of the extent and the various ways in which the heathenism of India operates for the destruction of human life, is taken from the Evangelical Magazine. The destruction of social and domestic happiness, together with the complex and accumulated miseries which are occasioned, can never be estimated; and though much of it is seen by the eye of a Christian, yet much more of it has its seat in the heart, and is felt and known by those only who endure it. These evils are not things that were, but things that now are. They result directly from the religious systems now adhered to by, perhaps, 150,000,000 of people: religious systems, whose direct and powerful tendency is to pollute, rather than purify mankind—to enhance, rather than mitigate the sufferings of life. The object

of all missions to the heathen is to substitute for these systems the Gospel of Christ.

The existence of human sacrifices in the 19th century of the Christian era, and in a part of the British dominions, is a fact equally interesting to the politician, the philosopher, and the philanthropist. The nature and extent of these sacrifices in British India, present 'a tale whose lightest word might harrow up the soul.'

These sacrifices are perpetrated by the suttee, (the burning or burying alive of the Hindu widows,) infanticide, cruelties to the sick on the banks of the river Ganges, and pilgrimages to various holy places. By the practice of the suttee, hundreds of disconsolate widows, some of them mere children, are hurried to the funeral pile, and burnt with the remains of their husbands, a few hours after their decease. Infanticide chiefly prevails in Guzerat, under the Bombay presidency, and dooms numbers of infants to death at the very dawn of life. The cruelties to the sick are exercised on the banks of the Ganges, which is considered a goddess, and numberless victims of superstition are annually sacrificed. At the temple of Juggernath in Orissa, Gya, and Allahabad, a tax is levied

as the pilgrims, and multitudes are allured to these shrines of idolatry, (made more celebrated by British connexion with them,) many of whom never survive the miseries of the pilgrimage. How are their sorrows multiplied that hasten after another god!

The extent of these evils is very appalling. The number of suttees in the Bengal presidency, from 1815 to 1824, was as follows:

1815,	378	1820,	598
1816,	442	1821,	655
1817,	707	1822,	583
1818,	839	1823,	575
1819,	650	1824,	572

Total in 10 years, 5,997 burned or buried alive! In the Madras and Bombay presidencies, the official statements for nearly the same period, give 635; grand total, 6,632.

Two Hon. East India proprietors, urging the abolition of this murderous custom, declare—'Probably no day passes on which some victims are not sacrificed to this horrid practice, in India, and more especially in the Bengal Provinces.'

No correct idea can be formed of the number of murders occasioned by suttees, infanticide, cruelties to the sick, &c. The late Rev. W. Ward, in his valuable work, conjectures "the number of victims annually sacrificed on the altars of the Indian gods," as follows:

Widows burnt alive in all Hindostan,	5,000
Pilgrims perishing on the roads, and at holy places,	4,000
Persons drowning themselves in the Ganges, or buried or burnt alive,	500
Children immolated, including those of the Rajpoots,	500
Sick persons, whose death is hastened on the banks of the Ganges.	500
	10,500

By official documents laid before parliament, from 1821 to 1828, it appears that the average number of suttees is about 700 annually, but this does not include those that take place in the tributary, allied, and independent states, which are not subject to British regulations.—When Row Lacka, grandfather of the present chief of Cutch died, fifteen concubines were burned on his funeral pile. A recent account from the Hill Country states that twenty-eight females were burnt with the remains of a Rajah. Probably half or one third the number of suttees in this estimate may be nearer the truth, but after the greatest possible reduction, the numerous and various kinds of murders in British India, cry, 'as though an angel spoke,'—Oh Britain, spread thy shield over those who 'are drawn unto death, and ready to be slain.' Say, 'Whoso sheddeth man's blood, by man shall his blood be shed.'

SWINGING AT THE FESTIVAL OF GANGAMMA.

THE voluntary torture of which an account is given below, was witnessed at Cuddapah, in India, by Messrs. Tyerman and Bennet, the deputation sent to visit the missions of the London Missionary Society. The account is from the Missionary Register.

We had an opportunity of attending a great Hindoo Festival, called "Gangamma Timal," or the great goddess Gangamma, held in the vil-

lage called Cocottapetta, distant from Cuddapah about five miles.

This was a most novel and affecting sight. About 50,000 people were assembled in a sort of grove, around the filthy pagoda, in which was the object of attraction and adoration. Before the door of this swamy-house, the people were sacrificing sheep and goats to the idol—all the day, and streams of blood flowed in all directions. Around this place is a wide road, on which multitudes of bullock-basket-carts were driven: from which grain, of various kinds, was thrown in fulfilment of vows, to all such as chose to receive it. Between twelve o'clock at noon and six in the evening, we saw thirty men and two women undergo the ceremony of swinging upon hooks put through the skin in their backs: the machine, which was used for this purpose, was a bullock-cart: over the axle-tree, a post was erected; over the top of which a beam about 35 feet in length, passed, and moved upon a pin: the longer end of this beam extended over the bullocks: at the other end of it was a square frame attached, adorned with young plantain trees, in which two persons could stand: when the hooks were inserted into the skin, the ropes attached to the hooks were lashed firmly to the top bar of the frame, so as to allow the people to stand upon the lower bar: this being done, the beam was raised upon its fulcrum, and the persons in the frame were elevated about 25 or 30 feet above the ground: each person was furnished with a dagger in the one hand and a pocket handkerchief in the other: the machines, to some of which were yoked 6, 8, 10, or 12 bullocks, were now driven at full speed round the pagoda three times; while the deluded wretches were brandishing the dagger and waving the handkerchief, occasionally resting their weight on the lower bar of the frame, but often suspending their entire weight on the hooks. Sometimes six or eight of these machines were driven round at the same time. On inquiring why the deluded beings submitted to this punishment, some told us that it was in fulfilment of vows made to the goddess: others, that they were hired by persons standing by, and received one or two rupees for their trouble. Among the trees were stalls and booths, in which were sold sweetmeats, victuals, trinkets, &c. Here were jugglers, beggars, and parties of pleasure; but very few took any notice of those horrid scenes which most attracted our attention.

Never were we before so powerfully impressed with the importance of missionary exertions! Truly the dark places of the earth are full of the habitations of cruelty! Oh that the people of England could witness this horrid spectacle, so truly infernal! Who could remain indifferent to missionary exertions; or withhold his support from those noble societies, which propose to make known the merciful religion of Jesus, in order to enlighten the heathen and to put a stop to these dreadful cruelties?

INDIAN CLANS.

WHATEVER throws light on the ancient character and customs of the Indians, or contains indications of their progressive improvement, is worthy of being recorded. It is to be hoped that the Cherokee Phoenix, from which the following article is taken, will do what is practicable towards making that race better known, whose antiquity is involved in so much mystery

Most of our readers probably know what is meant by Indian clans. It is no more than a division of an Indian tribe into large families. We believe this custom is universal with the North American Indians. Among the Cherokees are seven clans, such as Wolf, Deer, Paint, &c. This simple division of the Cherokees formed the ground work on which marriages were regulated, and murder punished. A Cherokee could marry into any of the clans except two, that to which his father belongs, for all of that clan are his fathers and aunts; and that to which his mother belongs, for all of that clan are his brothers and sisters, a child invariably inheriting the clan of its mother. This custom which originated from time immemorial was observed with the greatest strictness. No law could be guarded and enforced with equal caution. In times past, the penalty annexed to it was not less than death. But it has scarcely, perhaps never been violated, except within a few years. Now it is invaded with impunity, though not to an equal extent with other customs of the Cherokees.

But it was the mutual law of clans as connected with murder, which rendered the custom savage and barbarous. We speak of what it was once, not as it is now: for the Cherokees, after experiencing sad effects from it, determined to, and did, about twenty years ago, in a solemn council, abolish it. From that time, murder has been considered a governmental crime.—Previous to that, the following were too palpably true, viz:

The Cherokees, as a nation, had nothing to do with murder.

Murder was punished upon the principle of retaliation.

It belonged to the clan of the murdered to revenge his death.

If the murderer fled, his brother or nearest relative was liable to suffer in his stead.

If a man killed his brother, he was amenable to no law or clan.

If the murderer (this however is known only by tradition) was not as respectable as the murdered, his relative, or a man of his clan of a more respectable standing was liable to suffer.

To kill, under any circumstance whatever, was considered murder, and punished accordingly.

Our readers will say, "Those were savage laws indeed." They were, and the Cherokees were then to be pitied, for the above were not mere inoperative laws, but most rigorously executed. But we can now say with pleasure, that they are all repealed, and are remembered only as vestiges of ignorance and barbarism.

RELIGIOUS BENEVOLENT SOCIETIES.

THE following is a list of the principal societies which have been established in different parts of the world, for the purpose of extending a knowledge of divine truth. It is taken from the London Missionary Register and the New York Observer. The receipts, which are given according to the latest reports of the several societies, have been put into our currency for the sake of convenience. This list is not supposed to embrace all the societies which are engaged in propagating the Gospel. Many others, with means and sphere of action more limited, are co-operating with these.

<i>Anti Slavery.</i>			
African Institution,	1826-7	\$3,677 88	
American Colonization,	1827-8	19,059 58	
Anti Slavery,	1827	7,989 65	
Ladies' Negro Children Education,	1827-8	1,966 48	
Ladies' Negro Slave Relief,	1827-8	3,363 94	
Slave Conversion,	1827	1,383 41	
		37,460 94	
<i>Bible.</i>			
American,	1827-8	75,879 93	
British and Foreign,	1827-8	347,950 29	
Edinburgh,	1827-8	14,615 07	
French Protestant,	1827-8	9,353 51	
Hibernian,	1827-8	28,699 18	
Merchant Seamen's,	1827-8	2,827 18	
Naval and Military,	1827-8	15,654 75	
		494,879 22	
<i>Education.</i>			
American,	1827-8	35,000 00	
American Sunday School,	1827-8	19,484 00	
British and Foreign School,	1827-8	11,150 46	
Irish Education,	1827-8	159,831 36	
Irish Sunday School,	1827-8	15,644 37	
Ladies' Hibernian Female Sch.	1827-8	8,333 43	
National,	1827-8	6,459 77	
Newfoundland School,	1827-8	9,734 30	
Sunday School,	1827-8	2,281 44	
Sunday School Union,	1827-8	24,369 13	
		292,194 22	
<i>Jews.</i>			
American,	1827-8	446 80	
London,	1827-8	61,629 27	
Philo Judean,	1827-8	1,190 46	
Female, (Boston,)	1827-8	1,256 28	
		64,522 81	
<i>Missionary.</i>			
American Board,	1827-8	102,009 64	
American Baptist,	1827-8	14,603 28	
American Methodist,	1827-8	6,944 72	
American Home,	1827-8	20,035 78	
Baptist,	1827-8	52,538 46	
Baptist, (General,)	1827-8	7,307 33	
Church,	1827-8	193,793 08	
French Protestant,	1827-8	4,388 08	
Gospel Propagation,	1827-8	128,606 84	
London,	1827-8	201,529 30	
Scottish,	1826-7	19,800 30	
United Brethren,	1826	48,557 58	
Wesleyan,	1827	192,157 25	
Connecticut,	1827-8	4,741 25	
Reformed Dutch,	1827-8	5,157 08	
		1,001,371 22	
<i>Tract and Book.</i>			
American Tract,	1827-8	45,134 52	
Church of England Tract,	1827-8	2,906 40	
French and Spanish Translation,	1827-8	951 05	
French Protestant,	1827-8	2,081 11	
Irish Tract and Book,	1827-8	20,177 04	
Prayer Book and Homily,	1827-8	12,311 84	
Religious Tract,	1827-8	81,809 62	
American Tract, (Boston,)	1827-8	12,450 53	
		177,123 27	
<i>Miscellaneous.</i>			
British and Foreign Seamen's	1827-8	8,604 55	
British and Irish Ladies,	1827-8	2,981 50	
Christian Knowledge,	1827-8	300,583 28	
Continental,	1827-8	11,773 65	
Hibernian, (London,)	1827-8	37,508 25	
Irish Society of London,	1827-8	5,846 22	
Irish Society of Dublin,	1827-8	6,545 91	
Port of London Seamen's,	1827-8	3,922 23	
		377,775 48	
Total,		\$2,415,328 41	

CONGREGATIONALISTS OF NEW ENGLAND.

A CONCISE view of the Presbyterian Church in the United States was inserted at p. 68 of this work. The statistics of the evangelical Congre-

gational churches in New England, inserted here, are gathered from the Quarterly Register and Journal of the American Education Society. Those churches and ministers only are included which are connected with the ecclesiastical bodies of the several States, because means for making accurate statements respecting others are not at hand.

	Pastors or Stated Supplies.	Vacant Churches.	Communi- cants.
Maine,	82	48	7,338
N. Hampshire,	100	39	14,116
Vermont,	104	62	8,186
Massachusetts,	239	39	32,844
Rhode Island,	11	11	
Connecticut,	171	38	

In giving a summary, the editors of the work from which these facts are collected, remark—

We have before stated that the documents from which our information is taken are incomplete. We have no returns from some important districts. A number of ministers and churches, probably from fifty to one hundred, are not associated with either of the ecclesiastical bodies mentioned above; while there are other ministers who are employed as public functionaries, in connexion with colleges, seminaries, and benevolent societies, who are without a pastoral charge, and who, for these reasons, are not so uniformly enumerated as pastors. Making an allowance for these deficiencies, we give the following estimate of the evangelical Congregationalists in New England, as being the nearest the truth which our present means of information enable us to furnish.

Ministers,	800
Vacant Churches,	250
Communicants,	115,000

Of these ministers about 70 were formerly assisted, in a greater or less degree, in obtaining an education for the ministry, by the American Education Society.

MISCELLANEOUS INTELLIGENCE.

SOUTHERN INDIA.

In connexion with the mission of the Church Missionary Society at Palamcottah, are 31 native teachers, who preach the Gospel in 106 villages; in which 756 heathen families have embraced Chris-

tianity, containing 2,557 individuals, 170 of whom give evidence of piety. There are 18 schools, besides a free school for girls, a seminary for boys, and a central school for boys designed for schoolmasters.

LIBERIA.

Intelligence has been received, that while the colonists at Liberia were preparing to attack a slave vessel in the harbor of Monrovia, an explosion took place, in which considerable damage of property was occasioned, and several of the colonists were killed, and among them the governor, the Rev. Lot Carey.

The ship Harriet recently sailed from Norfolk, Virginia, having on board 170 emigrants for Liberia.

GREECE.

Mr. King was at Poros early in August, and in the latter part of the same month, at Egina. It appears from his journal, that the inquiries for books, especially for the New Testament, were very numerous. The young and the old, the priests, and whole schools come to him to be supplied.

SWITZERLAND.

Three students from the Basle Missionary Seminary have recently entered into the service of the Church Missionary Society; two of whom are designed for the Abyssinian mission.

FRANCE.

The Paris Bible Society issued, during the last year, 6,255 Bibles and 8,970 Testaments. The Tract Society issued 172,812 tracts, being an increase of 23,607 on the issues of the preceding year.

Thirty new auxiliaries joined the Missionary Society: some of the students at its seminary are expected soon to proceed on missions.

IRELAND.

The Irish Education Society has under its patronage 1,417 schools, containing 162,380 scholars. The Irish Society of Dublin supports 434 schools, containing 14,715 scholars. The Irish Sunday School Society has 2,117 schools, and 173,613 scholars, one half of whom do not attend any other school.

The London Hibernian Society has under its patronage 1,046 Sunday or daily schools, containing 67,326 scholars. By this society not less than 300,000 have been taught to read the English or Irish languages, of whom 200,000 were Roman Catholics; and upwards of 168,000 Bibles or Testaments with innumerable spelling-books have been distributed. The Irish Society of London has 434 schools and 14,715 pupils. The Ladies Hibernian Female School Society has 193 schools, and 7,800 pupils. The whole number of scholars receiving gratuitous instruction in Ireland from these societies amounts to about 293,751.

Twenty years ago, the Scriptures, it is believed, were not read in so many as 600 schools: now they are read in 6,058 schools exclusive of Sunday schools; in all about 8,000.

INDIANS.

Hymn books in the Mohawk and Mississauga languages, and also the Gospel of Mark, are to be printed by the Methodist Episcopal Society.

American Board of Foreign Missions.

SANDWICH ISLANDS.

THE Rev. James Ely with Mrs. Ely, their two children, and a daughter of Mr. Bingham, whose expected return to this country, on account of ill health, was noticed in the last number, left Oahu on the 15th of October, and arrived at Edgartown on the 7th of March, after a passage of 144 days. Their passage was rendered peculiarly pleasant, by being in the ship Enterprise, on board which was the attention to religion, incidentally noticed on p. 21 and 25 of

the number of this work for January. Captain Swain and the other officers of the ship treated Mr. and Mrs. Ely with great kindness; and the owner, Gilbert Coffin, Esq. of Nantucket, from whom the Board have before received favors, generously declined receiving any compensation for the passage.

EXTRACTS FROM THE REPORT OF AN AUXILIARY.

The following extracts are from the annual report of the Auxiliary of Litchfield county, Connecticut, for 1828.

ENGLAND.

Church in
p. 68 of this
Annual Congr-

The development of the success of missionary exertions must necessarily be slow in its progress. Too slow, we fear, for the patience of some very ardent minds. But it should never be forgotten, that the work is great and difficult; that it is to be applied to *minds*—to *heathen minds*, shrouded in darkness, in love with sin and enslaved by superstition; and that it has always been more or less embarrassed by the scantiness of means for employing an adequate number of laborers. When these considerations are taken into view, we shall find much more occasion for astonishment at what has actually been achieved by missionary exertion, than for wonder at the fact, that there still remains so much land to be possessed.

Nineteen years have elapsed since the organization of the American Board of Commissioners for Foreign Missions, and already they have fourteen missions, embracing above forty stations, thinly scattered over a vast extent of heathen territory, under their care.—These are so many radiating points, from which, we trust, there will continually shine forth a broader and stronger light, which from Ceylon, gleaming along up the Malabar coast, and penetrating far into the interior, will soon mingle its beams with those of Bombay and Surat:—and still spreading onward, shall consume by its brightness the delusions of the false prophet, and the impostures of Roman Catholicism of western Asia;—and then, still passing with augmented strength, westward, shall pour its radiance on bleeding Greece and southern Europe, and send its beams across the ocean to mingle with those of Brainerd and Dwight;—and thus onward still, till the islands of the Pacific shall rejoice in its effulgence;—and still onward, till it shall form one broad belt of glory encircling the globe. From most of these stations, have converted heathen already gone to heaven; to witness there, the power of the Gospel of Christ to bring the heathen to God. Upon many of them has the blessing of the Lord of missions descended, multiplying converts to Christ as the drops of the morning; raising up witnesses on earth, and fixing the broad seal of heaven to the truth, that “the Gospel,” dispensed by the hands of missionaries, “is the wisdom of God, and the power of God unto salvation.” Slow as has necessarily been the progress of missionary success, certainly much has been accomplished. Let any candid inquirer compare the results of missionary labor, with the amount of means employed, and the obstacles to be overcome,—at Ceylon, where happy revivals of religion have been experienced, and where of the 20,000 children instructed in the various mission schools, none have been known to return to idolatry, though many of them live with their idolatrous parents;—in Western Asia, where “it has been said by many of the more respectable of the people that there probably has not been so much inquiry on religion in the region of Beyroot for a thousand years;” and where, “even the bigoted and cruel Mansoor Shidiak candidly admitted to Mr. Bird, that there had been a great change in the state of religion around Mount Lebanon within four years past;”—at the stations among the Indians of our own country, where revivals of religion are with considerable frequency experienced;—at Lahaina, where two years ago two hundred were found who were in the habit of attending private prayer meetings, and it was believed that “prayer was offered daily in two-thirds of the families,” and where “eight thousand were

deriving instruction in letters from this single station;”—at Kairua, where the usual audience on the Sabbath consists of about 3,000 souls;—at Honoruru, where the missionary having made an appointment to preach to the females, 700 were found assembled. Let any candid inquirer, nay, let any enemy of missions, compare these results of missionary labor with the amount of means employed; the shortness of the period in which they have been employed, and the obstacles to be overcome, and we are not doubtful of the conviction of his judgment, that *great success* has followed this holy effort.

While such has been the success of the missionary work upon the heathen, the churches at home, who have sustained it by their charities and their prayers, have experienced blessings in such connexion with what they have done and felt for the cause of missions, as to leave little room to doubt, that their labor in this work has been to them as truly a mean of grace as the Bible and the Sabbath. As the missionary spirit has diffused itself over the land, revivals of religion, with increasing frequency and power, have come down upon the churches; while those churches that have taken no part in this enterprise, have, to a fearful extent, remained unmoved and unblest. A general fact this, which exemplifies the never to be forgotten truth, that “The liberal soul shall be made fat, and by liberal things shall he stand.”

But can your happiness rise to its full measure, while the “whole world lieth in wickedness,” and the cry, “Come over and help us,” comes up on the four winds, and a voice from heaven announces, “It is more blessed to give than to receive,” if yet you suffer your charities to this great object to be diminished? It is for the everlasting benefit of deathless spirits,—for the glory of Zion’s Redeemer and King that we plead, and we ask your largest gifts, under the assurance of him who has said, “He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully.—God loveth a cheerful giver.”

It is very desirable that all Auxiliaries should publish their annual reports. It is also desirable that these reports should be sent to the Missionary Rooms, as they often contain information of importance to the Committee.

FORMATION OF ASSOCIATIONS.

MAINE. *Kennebec co.* New Sharon. Gent. and Lad. Assn. Rev. Joseph Underwood, Pres. Parker Greenough, V. Pres. Samuel Wyman, Sec. Stephen Hows, Treas. 7 coll. Feb. 23.

Somerset co. Sedon. Gent. Assn. Rev. George W. Fargo, Pres. Nathan Jewett, V. Pres. G. W. Fargo, Sec. Jonas Jewett, Treas. 3 coll. March 4.—Lad. Assn. previously formed.

Madison. Gent. and Lad. Assn. Rev. Josiah Tucker, Pres. Ephraim Heald, V. Pres. Col. Nathan Blackwell, Sec. Heman Blackwell, Treas. 8 coll. March 9.

NEW HAMPSHIRE. *Grafton co.* Dorchester. Gent. and Lad. Assn. C. Blodgett, Esq. Pres. Winthrop Felsom, Esq. V. Pres. James Davis, Sec. Moses Flanders, Treas. 5 coll. Dec. 31.

Canaan. Gent. Assn. Rev. A. Easter, Pres. Jacob Trussell, V. Pres. Elias Porter, Sec. George Kimball, Treas. 5 coll.—Lad. Assn. Mrs. Amos Foster, Pres. Mrs. Jacob Trussell, V. Pres. Mrs. Mary Plastringe, Sec. Mrs. Nathaniel Carrier, Treas. 7 coll. Jan. 1, 1829.

Lebanon. Gent. Assn. Joseph Wood, Pres. S. Kendrick, Esq. V. Pres. N. Porter, Jun. Sec. Ab-

ner Allen, Treas. 5 coll.—Lad. Asso. Mrs. Joseph Wood, Pres. Mrs. Abner Allen, V. Pres. Mrs. James Hutchinson, Sec. Miss Abigail Ela, Treas. 6 coll. Jan. 5.

Hanover, Gent. Asso. Rev. J. Towne, Pres. J. Freeman, Esq. V. Pres. Dea. J. Freeman, Sec. Caleb Foster, Treas. 5 coll.—Lad. Asso. Mrs. Josiah Towne, Pres. Mrs. Jonathan Freeman, V. Pres. Mrs. Jonathan Freeman, 2d, Sec. Caleb Foster, Treas. 5 coll. Jan. 10.

Lyne, Gent. Asso. Rev. N. Lambert, Pres. Dea. A. Dimick, V. Pres. J. Kittridge, Esq. Sec. D. C. Churchill, Esq. Treas. 10 coll.—Lad. Asso. Mrs. Baxter Perry, Pres. Mrs. Nathaniel Lambert, V. Pres. Mrs. Asa Shaw, Sec. Mrs. David C. Churchill, Treas. 10 coll. Jan. 12.

Donations

FROM FEBRUARY 16TH, TO MARCH 15TH,
INCLUSIVE.

I. AUXILIARY SOCIETIES.

Addison co. Vt. E. Brewster, Tr.	
Middlebury, La.	57 00
District of Columbia, M. Nourse, Tr.	
Washington city, Asso. 32; mon. con. 78,96; m. box, at Mr. Moore's, 2,64	113 60
Essex co. N. J. T. Frelinghuysen, Tr.	234 34
Franklin co. Ms. F. Ripley, Tr.	
Hawley, 1st par. Gent. and la. to constitute the Rev. Jonas King, Missionary in Greece, an Honorary Member of the Board, 50.	
Heath, Gent. and la. to constitute the Rev. Moses Miller an Honorary Member of the Board, 50.	
The above sums were ackn. in the M. Herald for Dec. last.	
Greensburg, Pa. W. Redick, Tr.	
Blairsville, Asso.	38 01
Congrully, Asso.	43 11
Donegal, Asso.	20 00
Ebenezer, Asso.	40 00
Fairfield, Asso.	20 80
Gilgal, Asso.	23 52
Greensburg, Asso.	75
Indiana, Asso.	24 63
Long Run, Asso.	9 19
Mount Pleasant, Asso.	28 60
Plum Creek, Asso.	39 51
Poke Run, Asso.	20 00
Rehoboth, Asso.	27 91
Round Hill, Asso.	5 50
Salem, Asso.	50 71
Salisbury, Asso.	50 31
Sewickely, Asso.	22 59
Unity, Asso.	2 25
Warren, Asso.	91 75
	559 14

Deduct,	1 22	557 92
Litchfield co. Ct. F. Deming, Tr.		207 00
Morris co. N. J. J. M. King, Tr.		136 03
New Haven city, Ct. C. J. Salter, Tr.		
Mon. con.	40 04	
Av. of hose,	2 50	
	42 54	
Ded. expenses,	12 00	30 54
New Haven co. East, Ct. S. Frisbie, Tr.		
Balance,	11 78	
Branford, Gent. 55,37; la. 58,69; 114 06		
Cheshire, Gent. and la. to constitute the Rev. Joseph Whittier an Honorary Member of the Board,	50 00	
East Haven, Gent. 37,42; la. 39,09; 66 51		

Guilford, Gent. 85,25; la. 44,02; 129 27	
Madison, La. cent. so.	20 00
Meriden, Gent. 26,50; la. 34; 60 50	
North Branford, La. 15,38; so. 4,83; 20 22	
Northford, Gent. 12; la. 22,57; 34 57	
North Guilford, Gent. 18,50; la. 25,50; 44 00	
North Haven, Gent. 22,50; la. 11,25; 33 75	
North Madison, Gent.	17 41
Wallingford, Asso.	21 00
add,	28
	623 38

Ded. amt. ackn. in M. Herald for Nov. 511,38; do. fr. Wallingford, in Oct. No. 21; 532 38—91 00

Norfolk co. Ms. Rev. E. Burgess, Tr.
(Of which to constitute the Rev. LUTHER BAILEY, of Medway, E. par. an Honorary Member of the Board, 50;) 225 00

Oneida co. N. Y. A. Thomas, Tr.	
Augusta, Fem. miss. so.	14 00
Bridgewater, Mon. con.	18 00
Burlington, Mon. con.	2 66
Butternut, La. of 1st presb. so.	8 75
Camden, La. benev. so.	28 90
Champion, Mon. con.	8 90
Clinton, Ms. F. Taylor, for Philip Taylor, in Ceylon, 30; for fem. sch. in Ceylon, 30; mon. con. 34,62; 84 62	
Columbia, Fem. benev. so.	2 05
Deerfield, Mon. con.	1 00
Fly Creek, A. North, for Albert North, in Cher. ha.	30 00
Hartwick and Fly Creek, Benev. so.	18 00
Lowville, Stow's square, F. B. 2; C. B. 1;	3 00
Mexico, Mrs. M. S. 50 c. mon. con. 13,50;	14 00
Norwich, Fem. miss. so. mon. con.	20 00
Paris, Sab. sch. 62 c. union sab. sch. fem. 2,93; do. males, 2,40; 5 35	
Sangersfield, Mon. con. 7,33; asso. 10,62;	18 01
Trenton, L. Younglove,	6 03
Utica, Gent. asso. in 1st presb. so. 28,90; mon. con. in Rev. Mr. Everett's cong. 3,45;	32 38
Watertown, A friend, 4th pay. for Richard L. Boardman, at Mackinaw,	12 00
Unknown, A friend,	2 35—328 81
Trumbull co. O. G. Mygatt, Tr.	
Boardman, Asso.	2 25
Hartford, La. asso.	7 75
Newton and Milton, Asso.	5 00
Vernon, Asso.	4 56—19 58
Windsor co. Vt. H. F. Leavitt, Tr.	
Hartford, La.	24 53
Ludlow, La. 21; mon. con. 12,10; 33 10	
Norwich, N. par. Gent. 12; la. 12,25; contrib. 7,11; sab. sch. chil. 2,02;	33 38
S. par. gent. 24,61; la. 17,34;	41 95
	132 96

Ded. expenses, 40—132 56
Worcester co. Ms. Relig. char. so. Rev. J. Goffe, Tr. 13 87
Northbridge, Gent.

Total from the above Auxiliary Societies, \$2,147 25

II. VARIOUS COLLECTIONS AND DONATIONS.

Alstead, w. par. N. H. Fem. cent. so.	9 36
Augusta, Ga. Fem. asso.	104 50
Bath, Me. Hea. sch. so. 1st pay. for Susan Eaton, in Ceylon,	20 00
Beach Island, S. C. Presb. chh.	17 37

<i>Bedford, Ten.</i> Coll.	2 88	<i>Rushville, N. Y.</i> Gent. asso. 48; la. asso. 27;	75 00
<i>Blountsville, Ten.</i> S. Rhea,	1 00	<i>Sand Lake, N. Y.</i> Mon. con. in 1st presb.	
<i>Boston, Me.</i> Av. of "Barley Wood," by		chh.	5 00
Miss N. 3; av. of <i>Retrospect</i> , for South			10 00
Am. miss. (prev. rec'd, 884); 3;	6 00	<i>Savannah, Ga.</i> W. W. Baker,	
<i>Brookline, Ms.</i> Mon. con. for miss. to		<i>Schenectady, N. Y.</i> Northern miss. so. De-	
<i>Japan,</i>	8 00	part. No. 2, viz. So. in Rev. Mr. Mason's	
<i>Brookville, Me.</i> Fem. mite so. for ed. hea.		chh. 418; so. in Rev. Mr. Van Vechten's	
chil.	2 00	chh. 192,25; united mon. con. in Ref.	
<i>Cambridgeport, Ms.</i> Mon. con.	15 00	Dutch and presb. chhs. 23,51,	633 76
<i>Canandaigua, N. Y.</i> La. asso.	70 00	<i>Shelburne, Ms.</i> Mrs. A. Wells,	3 00
<i>Carlisle, Pa.</i> (vic. of) Dickinson benev. so.	30 00	<i>Shelbyville, Ten.</i> Synod, rec'd at Creek	
<i>Cazenovia, N. Y.</i> Fem. for. miss. so. 34;	84 00	Path,	17 37
L. Burnell, 50;		<i>Shepherdstown, Pa.</i> Mon. con.	10 00
<i>Charlton, N. Y.</i> Mon. con. (of which for		<i>South Reading, Ms.</i> Mon. con. for wes.	
Scriptures for the Jews, 5; 15; a gent. 6;		miss.	8 55
an indiv. for Scriptures for hea. 5, E. J.		<i>Springfield, N. H.</i> S. Clement,	12 00
2; R. H. 2; a young man, 1; N. S. H. 1;	32 00	<i>Swatara, Pa.</i> Dauphin miss. so. 24,50; mon.	
<i>Cincinnati, O.</i> By J. Mahard, Tr. viz.		con. in Derry cong. 5;	29 50
Adams co. Asso. 15; Cincinnati, mon.		<i>Wantage, N. J.</i> Miss. so. in presb. chh.	
con. in 1st presb. chh. 45,59; do. in 2d		15; fem. aux. so. 14;	29 00
do. 12,37; la. asso. in 1st do. 17,95; J.		<i>West Amesbury, Ms.</i> Mon. con.	15 00
C. Short, a bal. 50 c.; Columbus, Gent.		<i>Whately, Ms.</i> Contrib. in sch. of O. P. Pow-	
asso. 10,50; la. asso. 20,50; Dayton,		ers, for tracts, &c. for Mackinaw miss.	4 00
Miss. asso. 18; Delaware, La. asso. 11;		<i>Wilkesbarre, Pa.</i> Asso. 156,31; mon. con.	
Dick's Creek, Miss. asso. 14; Granville,		9,09;	166 00
La. asso. 62; gent. asso. 50; chil. of Miss		<i>Wilmington, Del.</i> Fem. bible class in 2d	
Weeks's sch. for books for Choc. chil. 31 c.		presb. chh. to constitute the Rev. E. W.	
Manchester, Asso. 6; Ripley, Asso. 5,75;		GILBERT, (previously a life member of	
Straight Creek, Asso. 6,37; Unity, Asso.		the U. F. M. S.), an Honorary Member of	
10,75;	306 59	the Board,	20 00
<i>Claremont, N. H.</i> Mon. con.	5 45	<i>Winchester, W. Ten.</i> Mon. con. rec'd at	
<i>Cohasset, Ms.</i> M. box,	81	Creek Path,	5 00
<i>Cornish, N. H.</i> Mon. con. in cong. chh.	2 50	<i>Windham, N. Y.</i> Mon. con. in 1st presb.	
<i>Florida, N. Y.</i> Rev. CHARLES CUMMINS,		chh. E. section,	11 75
(previously a life member of the U. F. M.		<i>Woodstock, Vt.</i> C. Dana,	5 00
S.) which constitutes him an Honorary		Unknown, X,	50 00
Member of the Board, 20; Mrs. Cum-		Whole amount of donations acknowledged in the	
mins. 2;	22 00	preceding lists, \$4,552.69.	
<i>Frankfort, N. J.</i> Aux. for. miss. so.	2 50		
<i>Hempstead, N. Y.</i> Mr. White,	1 00		
<i>Homer, N. Y.</i> M. f. rec'd at Seneca,	15 00		
<i>Huntsville, Ala.</i> Mon. con. rec'd at Creek			
Path,	32 25		
<i>Lancaster, Pa.</i> A friend, for Sandw. Isl.			
miss.	10 00		
<i>Laurensburgh, N. Y.</i> 1st fem. miss. so.	10 00		
<i>Lisle, N. Y.</i> Fem. cent so. and mon. con.	20 00		
<i>Madison, Ga.</i> W. B. Richards,	4 50		
<i>Marshfield, Ms.</i> A. Ames,	10 00		
<i>Middletown, Ct.</i> E. G. Southmayd,	2 00		
<i>Middletown, N. Y.</i> Coll. in Rev. Mr. Mc			
Intosh's cong.	13 88		
<i>Milton, Pa.</i> Ladies,	10 00		
<i>Missi.</i> Friends, by Rev. Z. Butler,	8 00		
<i>Montgomery, N. Y.</i> Coll. in Rev. Mr. Con-			
dit's cong.	96 59		
<i>Mount Vernon, O.</i> Asso.	24 25		
<i>Newburgh, N. Y.</i> L. Dodge,	20 00		
<i>Newburyport, Ms.</i> A foreign friend, for			
miss. most needy.	13 70		
<i>New Lebanon, N. Y.</i> R. Woodworth, a			
revol. pensioner,	10 00		
<i>Newport, Md.</i> Mrs. M. Turner,	5 00		
<i>Newtown, N. Y.</i> Aux. for. miss. so.	13 00		
<i>New York city,</i> Rev. Dr. McMurray, to-			
wards extra effort, 25; Mrs. Lindsey, 4th			
pay, for Thomas Lowndes, at Seneca, 12;			
1st pay, for Magdalen L. Lowndes, at			
Mackinaw, 30; G. T. Strong, 10; W.			
Blackwell, 1,50; Z. Carrington, 50 c. W.			
Haines, 50 c. for ed. chil. in Ceylon; mon.			
con. in Scotch presb. chh. Cedar st. 62;			
do. in Spring st. chh. 10,90; do. in Laight			
st. chh. 11; do. in ref. Dutch chh. Ex-			
change place, 17,68;	181 08		
<i>Northboro' Ms.</i> A. Rice,	13 00		
<i>Northwood, N. H.</i> Gent. asso. 14,85; mon.			
con. 12,06. These sums were ackn. in			
the M. Herald for last month, under the			
head of Northboro' Ms.			
<i>Pedler Mills, Va.</i> Mrs. E. H. Ellis,	1 88		
<i>Pelphs, N. Y.</i> Mon. con.	18 00		
<i>Portsmouth, N. H.</i> Fem. miss. asso.	31 42		
<i>Richmond, Va.</i> Asso. in presb. chh. Shocco			
Hill, viz. W. F. Micou, 10; J. Ferney, 5;			
G. L. Sampson, 5; S. I. Crump, 5; J.			
Gray, 10; Mrs. E. Fleasants, 5; J. M.			
Weaver, towards extra effort, 25;	65 00		

III. LEGACIES.

Boston, Ms. Aaron Woodman, dec'd, (\$2,000 having been received previously,) by D. Noyes and W. G. Lambert, Exrs. 2,000 00
The amount of this legacy has been invested; and, agreeably to the will of the legator, 15 per cent of the principal, together with the interest, is to be expended annually.

Ellsworth, Ct. Miss A. Peck, dec'd, through Litchfield co. Aux. so. 3 00

IV. DONATIONS IN CLOTHING, &c.

Bedford co. Ten. A bedquilt and blanket, fr. indiv. rec'd at Creek Path.

Boston, Ms. Tracts, 8,333 pages, fr. juv. tract so. 7 50

Cincinnati, O. Sundries, rec'd by J. Mahard, Tr. fr. the following asso. viz. Adams co. 29,44; Dayton, 16,56; Dick's Creek, 7,36; Indian Creek, 14,69; Manchester, 13,50; Ripley, 42,12; Straight Creek, 5,13; Unity, 5,25; West Union, 28,75; 162 80

Giles and Bedford cos. Ten. A drove of hogs, rec'd at Creek Path.

Homer, N. Y. A box, rec'd at Seneca, 47 00

Huntsville, Ala. Clothing fr. ladies, for Miss Nash, Creek Path.

Lincoln, Ms. Books, fr. Miss A. Brown.

Pittsfield, Vt. A box, for Rev. C. Kingsbury, Mayhew, 32 38

Prattsburg, N. Y. A box, fr. fem. benev. so. rec'd at Seneca.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.